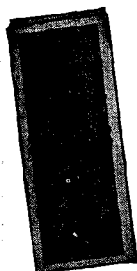




Gordon College of Theology and Missions

A graduate school of high scholastic standards, deep evangelical loyalty and broad curriculum, leading to graduate and post-graduate degrees. Eminent professors and influential alumni make it a center of power. A theological, missionary, and religious educational college course of best collegiate and religious ideals, leading to college degrees. For literature, and for correspondence regarding credits, courses and opportunities for religious work, address

President Nathan R. Wood, Gordon College of Theology and Missions
Boston, Massachusetts



Bible Annuity Bonds **9%** YIELD AS HIGH AS

Enjoy the financial advantage and spiritual satisfaction of owning Bible Annuity Bonds. They are issued on two lives, as husband and wife, etc., in denominations of \$100 and up. Fixed income paid throughout lifetime. Then Principal goes to the Society's work of spreading the Word. Since 1809 the Society has distributed *free*, millions of Bibles to immigrants, seamen, prisoners, the sick and the blind.

Call or write for *free* pamphlets describing the work of the Society.

NEW YORK BIBLE SOCIETY, Dept. 34

5 East 48th Street

::

New York City

**Income
for Life
According
to Age**



PERSONALS

DR. ROBERT P. WILDER, General Secretary of the Student Volunteer Movement for Foreign Missions, has accepted a call from the newly formed Christian Council of Western Asia and Northern Africa to serve as its Executive Secretary for three years. Mr. Jesse R. Wilson, former Associate Secretary, will succeed him as General Secretary of the Student Volunteer Movement.

* * *

LOUIS P. DAME, M.D., of the Arabian Mission of the Reformed Church in America, a contributor to the February, 1927, issue of the *Review*, has been appointed a Fellow of the Royal Geographic Society of Great Britain, in recognition of his notable journeys into the interior of Arabia.

* * *

DR. HAROLD BALME, who went to China in 1906 as a medical missionary of the English Baptist Missionary Society, has resigned the presidency of Shantung Christian University at Tsinan-fu, a position which he has occupied since 1921.

* * *

REV. A. F. DeCAMP, who, when sixty-seven years old, went out to Korea at his own charges and for sixteen years has served as editor of *The Korea Mission Field* and pastor of the foreign church in Seoul, has returned with Mrs. DeCamp to the United States.

MISS MARY ENTWISTLE, English author of several missionary books for children, and lecturer on missionary education, psychology and story-telling is spending the summer in the United States as the guest of the Missionary Education Movement.

* * *

SRIIVASA SASTRI, president of the Servants of India Society, is to be the first Agent-General of India in South Africa, under the new arrangement between the two countries.

OBITUARY

REV. ARTHUR C. RYAN, D.D., formerly secretary of the Levant Agency of the American Bible Society, and since 1925 a general secretary at the New York headquarters, died suddenly on June 22d at his home in Scarsdale, N. Y.

* * *

MRS. THEODORE M. MACNAIR, a missionary in Japan of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. from 1880 to 1922, died in Washington, D. C. on July 16th.

* * *

PROFESSOR J. E. K. AGGREY, a native African, Vice-Principal of the recently established college at Achimota, on the Gold Coast, who was a member of the Phelps-Stokes Educational Commissions to Africa in 1920 and 1924, died suddenly in New York City on July 30th, in the fifty-fourth year of his age.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR SEPTEMBER, 1927

	<i>Page</i>
FRONTISPIECE	A MISSIONARY HUNGER MAP OF JAPAN
OUTLOOK FOR CHRISTIANITY IN CHINA	JONATHAN GOFORTH 645
<i>A missionary, with nearly forty years of experience in China, gives his interpretation of the present-day situation and the prospects for the future development of the Christian Church.</i>	
THE UNFINISHED TASK IN JAPAN	HARVEY BROKAW 651
<i>One of the senior missionaries who has worked for a generation in Japan describes the unoccupied areas and the classes that are still without the Gospel of Christ</i>	
WHAT JAPANESE CHRISTIANS ARE DOING IN KOBE	SUSAN A. SEARLE 658
<i>An impressive and encouraging story of how Christian Japanese are undertaking to evangelize and serve their fellow countrymen—beginning at their own city.</i>	
THE BATTLE FOR PURITY IN JAPAN	E. C. HENNIGAR 664
<i>A graphic description of how Christian forces are being marshalled to wipe out the great blot on the social escutcheon of the Japanese Empire.</i>	
WHAT CREED DO MISSIONARIES NEED?	SAMUEL M. ZWEMER 669
<i>The well-known missionary, who has devoted his life to presenting the Gospel to unbelievers, points out the essential elements in the faith of a missionary.</i>	
KOREA AWAKE	L. T. NEWLAND 673
<i>Signs of spiritual life and activity in the midst of political problems and material advancement.</i>	
A DOUBLE PRESENT-DAY MIRACLE IN KOREA	A. G. FLETCHER 676
<i>Evidences of the fulfillment of the promise of the presence of Christ working with His missionaries in Korea.</i>	
NEW LIFE FOR JAPANESE IN AMERICA	ESTHER MCCOLLOUGH 679
<i>The story of Christian work carried on by the American Baptists in Seattle to help Japanese in their contacts with a new and strange land.</i>	
ON THE AMERICAN SIDE OF THE RIO GRANDE	THOMAS BURGESS 689
<i>A narrative of what a missionary secretary saw on a recent visit to the borderline between the United States and Mexico.</i>	
BEST METHODS ON PROGRAM PREPARATION	MRS. WILLARD H. SMITH 693
A MISSIONARY HISTORY TEST ON JAPAN AND KOREA ...	BELLE M. BRAIN 699
WOMAN'S FOREIGN MISSION BULLETIN ...	EDITED BY ELLA D. MACLAURIN 700
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 703
NEWS FROM MANY LANDS	705
THE MISSIONARY LIBRARY	719

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer

Publication Office, 3d & Rely Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

NEW BOOKS

The Encyclopædia of Islam: A Dictionary of the Geography, Ethnography and Biography of the Mohammedan Peoples; prepared by a number of leading Orientalists. Edited by M. Th. Houtsma, A. J. Wensinck, T. W. Arnold, W. Heffening and E. Levi Provencal. Fasciculus F. Shamdinan Shihab al-Din. 305-68 pp. 5s. Luzac. London. 1926.

The Christian Conviction. Cleland B. McAfee. 211 pp. \$2.00. Macmillan Co. New York. 1926.

Women in Industry in the Orient: A Source Book. Statistical Maps and Charts, 221 pp. Woman's Press. New York.

A Historical Survey of Christian Missions: From the First Century to the End of the Seventeenth. A Henderson and E. Parry. 90 pp. 2s 6d. Faith Press. London. 1927.

George Grenfell: Pioneer in Congo. (Modern Series of Missionary Biographies.) H. L. Hemmens. Frontis. Map. 248 pp. 5s. Student Christian Movement. London. 1927.

The Missionary Education of Juniors. Jean G. Hutton. 178 pp. \$1.00. Missionary Education Movement. New York. 1927.

The New Korea. Alleyne Ireland. 352 pp. \$5. Dutton. New York. 1926.

Foreign Rights and Interests in China. W. W. Willoughby. New and enlarged edition. 2 vols. 1190 pp. Johns Hopkins Press, \$12.00, Baltimore. Probsthain, 60s, London. 1927.

China and Her Political Entity: A Study of China's Foreign Relations with reference to Korea, Manchuria and Mongolia. Shuhsi Hsu. 438 pp. 12s 6d. Oxford University Press. London. 1927.

China and the Powers. H. K. Norton. 264 pp. \$4.00. John Day. New York. 1927.

China in Turmoil: Studies in Personality. Louis Magrath King. 233 pp. 10s 6d. Heath Cranton. London. 1927.

China in Revolt. T'ang Leang-Li. Foreword by Dr. Tsai Yuan-Pei. Preface by the Hon. Bertrand Russell. 176 pp. 7s 6d. Noel Douglas. London. 1927.

The Youth Movement in China. Tsi C. Wang. 245 pp. \$1. New Republic. New York. 1927.

The Chinese: A Study of Influences operating in China, with special Reference to Manchuria. Mrs. Dugald Christie (Races Beyond Series). Illus. Maps. 103 pp. 1s. United Free Church. Edinburgh. 1926.

In British Malaya Today. Richard J. H. Sidney. Illus. Map. 311 pp. 21s. Hutchinson. London. 1927.

Let your GIFT to Foreign Missions PAY YOU a LIFE Income

"All my life I have been interested in Foreign Missions. All I could devote to this work from my income seems so little, yet I dare not use my capital, for that is all I have to rely on for my support."

Is that your problem? An Annuity Gift to the Board from your capital will pay you a definite, guaranteed income for life, of from

4 1/2% to 9% per year,

relieve you of all the worry and care of investing, will pay you the annuity regularly and assure the safety of the principal.

Annuity Gifts now in force range from \$100 to \$65,000 and total over one and a quarter million dollars. During the forty years the Board has been writing Annuity Gift Agreements, it has never failed to pay the annuity when due.

For Further Information Write to

ERNEST F. HALL, Secretary, Dept. of Annuities

BOARD OF FOREIGN MISSIONS
of the Presbyterian Church, U.S.A.

156 Fifth Avenue

New York

WANTED —

Back Numbers of

THE MISSIONARY
REVIEW *of the* **WORLD**

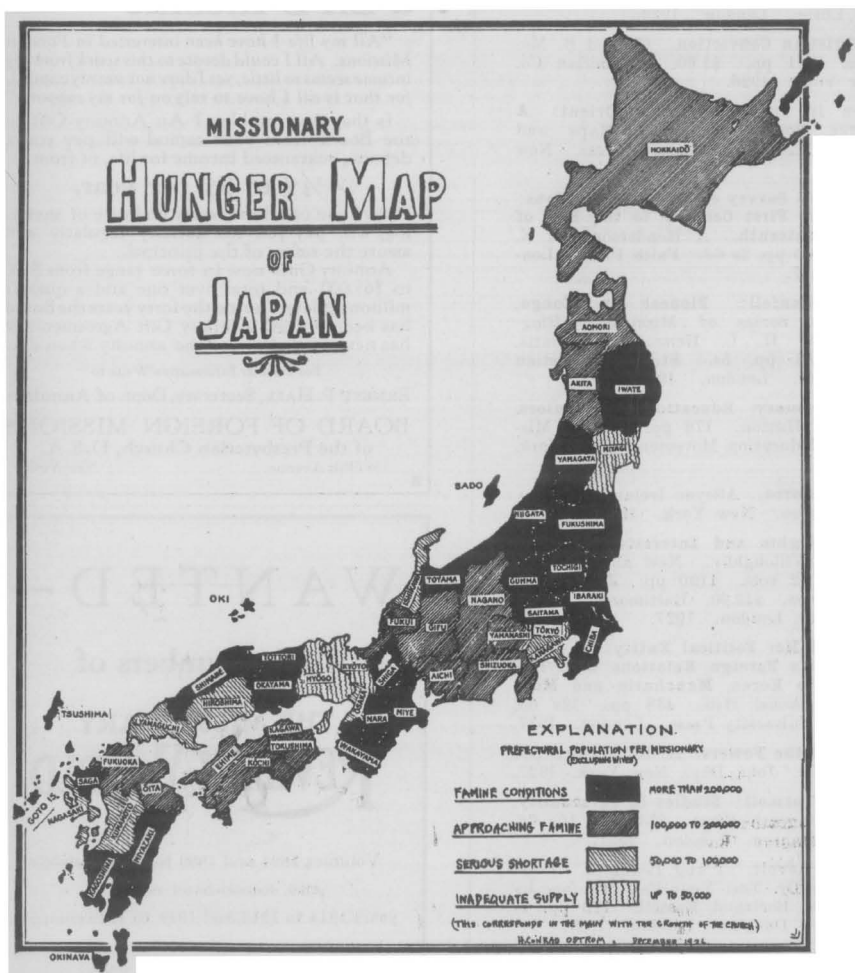
Volumes 1894 and 1899 to 1913 complete
also second-hand copies of
years 1914 to 1916 and 1919 to 1922 complete

Please Communicate with

**Einkaufsstelle des Börsenvereins
der Deutschen Buchändler
Leipzig, Germany**

(Mention Order Numbers 10296 and 99367)

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



SEE ARTICLE BY DR. HARVEY BROKAW (PAGE 651)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

SEPTEMBER, 1927

NUMBER
NINE

The Outlook for Christianity in China

BY THE REV. JONATHAN GOFORTH, SZEPINGKAI, MANCHURIA, CHINA

LET there be no discouragement. Conditions at Corinth were very disturbed when the Lord of the harvest, inspired His servant with the assurance that he had "much people" in that city. Amid this vast multitude of over four hundred millions, our God must have many sons and daughters. We praise Him for the goodly company who have already received power to become the sons of God. It is an earnest of the vaster company yet to be. The Lord reigns! In spite of satanic hate and opposition, our omnipotent Saviour is abundantly willing and able to draw His chosen unto Himself.

In the midst of conditions more gloomy, the devoted Judson so caught the "heavenly vision," that he could triumphantly say, "The prospects for Christianity in Burmah are as bright as the promises of God!" "Behold, these shall come from far: and, lo, these from the North and the West; and these from the land of Sinim." As long as we hold to the belief that this promise of God is still operative for the lands of the North and Continents of the West, as well as for Africa's sons and daughters, we must expect that China's teeming millions will yet yield up a mighty host. The great Shepherd, who laid down His life for the sheep of many folds will not stop searching, and will be no respecter of countries, until all His sheep are gathered out of every land; China included. Since China is embraced in the "God so loved the World," the blessed Son of God will not fail nor be discouraged until His saving grace is more widely and powerfully proclaimed among her unsaved millions. Christianity has been planted in China by the living God and all the legions of hell cannot root it out.

The present satanic hate is not unusual. It was just as intense in the Roman Empire during the first and second centuries. The Jews of that time rejected and crucified the Son of God. One of the greatest of the persecutors, after his eyes were opened, wrote of his people "Who both killed the Lord Jesus, and their own prophets, and have persecuted us." A glance at the Acts of the Apostles is enough to show that the Jew was an expert at stirring up a Gentile mob to attack Christianity. The anti-Christian upheaval in China is engineered by the same race from a Russian centre. The most awful persecutions however, in the Roman Empire originated in the heart of Satan, apart altogether from Hebrew instrumentality. The type of Christianity proclaimed and lived as the Lord Jesus has ordained, is sure to arouse opposition while the god of this world holds sway.

The devil opposition was fully expected by the early heralds of the Cross. Knowing the Scriptures they were never discouraged, for their Lord had carefully warned them of what they might expect. At the beginning there were no carnal weapons in the church's armory. They were armed to contend against satanic forces entrenched in principalities and powers and were confident that the weapons they used were mighty to the pulling down of strongholds. If the prayer weapon were used as authorized in Ephesians 6:18, nothing could withstand the Church, for there would be constant revival everywhere. What we mean by revival is, God the Holy Spirit in absolute control of every follower of Jesus Christ the Lord. Anything less than this, falls short of the purpose of God and defrauds the souls of the lost. A church full of such Christians, praying in the Holy Spirit would bring heaven down and render impotent hell's opposition. The late Dr. A. T. Pierson, the greatest of missionary advocates and one who was used to move me mightily along mission lines, says: "From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified."

Nineteen years ago, we witnessed extraordinary movements of the Holy Spirit in Manchuria and elsewhere in China, and afterwards found that thousands of revived Korean Christians and an invalid saint in London had united in prayer for that purpose. The Korean was the greatest revival of modern times and it followed on the spending of four months in prayer by a band of about twenty missionaries. This year, in several centres in South Chili and Western Shantung, a genuine spiritual revival is in progress. We heard the story a few days ago from some who were instruments in it, and

found that it followed months of believing burdened prayer. The Christian warriors who wield this prayer weapon, whether in the first or twentieth century never become discouraged, because their reliance is in the great I Am.

The Gospel has not lost any of its ancient power. Any one coming to China, filled with the Spirit, and relying only on His almighty power as did the Apostle Paul in 1st Corinthians, Second Chapter is bound to win souls in spite of all opposition. But we must not make too much of the present proofs of hate. It is safe to say that the vast majority of the Chinese are not affected by it. It is an artificially worked up thing which is bound to decline as soon as Bolshevism is discounted. While most of the missionaries have been called from their work in many centres we have just commenced a new work here in Manchuria. After about forty years of service in China we can testify that we have never met with greater respect, with greater friendliness, nor with greater eagerness to hear the gospel of the grace of God, than since we commenced work at Szepingkai, Manchuria, May the first of this year. From the first day men and women commenced turning to the Lord. No day has passed without some accepting the salvation offered in Christ Jesus, and one day as many as twenty decided. We have aimed to let the Word of God speak, during the many hours of preaching each day. What we see in this centre we are confident could be seen in dozens of places in our new field, had we but the time and strength to go to them.

The present testing, as by fire, will be a gain to the cause of Christ in China. All of the wood, hay and stubble will, we hope, be burnt up. In too many instances, "another gospel" has been preached and the Eternal Spirit has been grieved. Many students sent to foreign lands have returned infidel. Did we not hear it stated at the Washington Conference two years ago, that more Chinese students attending schools in America were being turned to infidelity than were being won to the faith of Jesus Christ in China? It was Professor Loëb who said that over fifty per cent of the graduates of the higher seats of learning in the United States are agnostic. The same teaching prevails in other Christian lands. It needs little imagination to realize what havoc has been wrought among Chinese students by such teachings. Many of the Bolshevik propagandists with the Nationalist armies have been students in Christian schools. Much "deadwood" should be cut out through the present testing. In future, our methods should be more in line with those of the early Church in preaching the Gospel. In too large measure, we may have mistaken our Commission to include the building up of great medical and educational institutions with foreign funds. Any self respecting people will soon resent the foreign control of their education. By all means let us have the highest education in China as well as in the homelands, only let it be controlled by the Spirit of God. Mr. Moody

thought that the greatest menace to any land was when her centers of learning turn out "educated rascals." The present chaos points to the startling fact that many such have been turned loose in the East. In future, let us make it our aim, so to convert the Chinese to God, that they will build and manage their own institutions of learning etc. The buildings may be less ornate and costly, but with the Divine blessing, they will be more in accord with the needs of the Chinese race.

There will be great hope for the Christian cause in China, if we come fully to realize that past failure has been due to too great reliance on man power and method. To triumph now, as in the first century, we need to own that it is "not by might nor by power but by my Spirit saith the Lord of Hosts." Triumph over all the power of the enemy would be close at hand, if all the Home Boards in future, fall more into line with Acts 13:1-4. No one is fitted for this service unless prepared by the Holy Spirit as were Paul and Barnabas. Neither can there be the slightest justification for any Christian Board sending out men and women to represent Jesus Christ unless so fitted. There might be a smaller force on the China field but it would be efficient. Our ascended Lord will not have His glory divided. The Holy Spirit had only one object in coming to earth, and that was to glorify Him. If, through coming days in China, there will be less evidence of the foreigner's wealth and power, and more evidence of the resource and holiness of the living God, the present setback will be a blessing in disguise.

How are we to cope with this serious crisis which has overtaken the work on this greatest of earth's mission fields? On all hands, it is freely admitted here, that we are faced by a very grave crisis. This crisis can be successfully met only in the spiritual realm. What is called for is deep humiliation, repentance and restitution on the part of the Home Boards and of missionaries on the disturbed field. We will not get far in solving our difficulty if the many dismiss with scorn this method as a price too steep to be paid. It ought to humble members of Boards and the eight thousand missionaries in China to have our work so easily upset by a few hundred Bolsheviks. We are all supposed, according to the riches of God's glory, to be strengthened with might by His Spirit in the inner man. The Christ of God, boundless in love and power, is supposed to dwell in our hearts by faith. One of us thus equipped should be able to put a thousand foes to flight and two of us ten thousand. Why so weak in face of foes who are supposed to draw all their inspiration and power from Apollyon? Manifestly we have been shorn of the Divine power, by which we were supposed to have been equipped. Out of a band of eight thousand missionaries, it is estimated that five hundred are at their stations, five thousand have gone home, and the rest are at ports under the protection of foreign military forces. We know

that all has not been lost, for that which our God has planted, cannot be rooted out, but enough has been plucked up to cause the humblest of attitudes before God. There should be repentance for the injury done to the Chinese people and to the cause of God by sending out any witness for Christ who was not empowered by the Holy Spirit according to Acts 1:8. Many missionaries have been convinced in our hearts that some who have come out were not Spirit-filled witnesses, were tearing down what others had built up. For the sake of a false peace many kept quiet. Things have now come to such a pass that we are all about to be driven out. If we repent of our unfaithfulness and walk in new obedience in future, there will be abundant hope. In too many instances we missionaries have lorded it too much over the Lord's heritage. The spirit of the New commandment has not been enough in evidence. Too much has it been "the Missionaries" and "the Chinese." It was evident to all that we were not all one in Christ Jesus. We missionaries too often have blamed the Chinese as lacking in response and appreciation. In every instance I have met with in revival times I have always found the Chinese Christians ready to go more than half way when the missionary humbled himself in confession. Let the Home Boards make reparation to China by henceforth sending only Spirit-filled men and women. If missionaries will resolve that henceforth we will live before the Chinese in all the fulness of God, then God will do the "exceeding abundantly" above all we ask or think. I am convinced that the Chinese Christians will follow to the death the missionary who is manifestly "filled unto all the fulness of God."

In the end, all the problems of the Chinese, or any other mission field, will be readily solved as soon as the Home Church is wealthy enough spiritually to send Spirit-filled men as at the beginning. For the last day of the great missionary conference at Edinburgh in 1910 the subject was the "Home Base." Seldom have I been conscious of a greater heart pain than during that day. Out of the many short speeches, only a very few laid the emphasis on the Holy Spirit as the needed power. It would almost seem as if it was only a matter of more men more money, better equipment better method. At the close of the Assembly that day I went away feeling that we might go on for another ten or twenty years and in the end be farther from the mark than we are today. In a few short years afterwards the countries of the Home Base represented by that conference were at death grips. Had the highest finding of that conference been a clarion call to a repentance in dust and ashes because we had not truly represented our Lord in mission lands we might be nearer the goal today. The one appalling fact today is that the Home Base has too little of the Spirit of the Lord Jesus Christ to cope with the crisis on the Chinese mission field. The only

hope is for the Home Base to be enriched by a mighty Holy Spirit revival. Then if martyrs shall be called for to meet the Chinese crisis many will respond. Give us a revived Home Base praying mightily in the Holy Spirit, and the outlook for Christianity in China will be, "fair as the moon, clear as the sun, and terrible as an army with banners."

The readers of the REVIEW will be interested in some reference to Marshal Feng and his army. On his return from Russia last Autumn I spent two hours with him. The impression I formed was that he had lost his first love. No man could retain first love with such intense antiforeignism as he then showed. It seemed that Russia was his ideal. He affirmed that he was not Bolshevik but his conversation was full of what they stand for. They so misled him that he seemed sincerely to believe that Russia was the most Christian nation on earth. Each year at the Easter festival in Moscow the Bolsheviks had engineered anti-Christian parades. Last year when Marshal Feng was there these were called off. They knew it would give offence to so sincere a Christian. The Marshal was not in Moscow this year at Easter therefore it was deemed safe to renew the anti-Christian opposition. Marshal Feng declares that he is as real a Christian as ever. I feel that he is blind to his true state before God. I have no doubt whatever that Marshal Feng and many of his generals were really born-again men but they grieved the Holy Spirit when they ceased from seeking the Kingdom of God first. I have every reason for believing that his chief General, Chang Chih Chiang, remains as true as ever to his Lord. By not standing four square for the right, though they as an army might perish, they have lost much ground and done great injury to the cause of Christ. We believe that God will bring them back again to Himself, though He may not use them again as He once did. General Chang does not cease to urge his superior Marshal Feng to be strong and give the Lord first place once again in his army.—J. G.

A press despatch from Shanghai, dated August 15th, reports that, at the instigation of Marshal Feng Yu-Hsiang, who holds the balance of power in the southern factions of the Kuomintang, Marshal Chiang K'ai-Shek has resigned as commander of the Nanking revolutionary forces and has retired to private life. It is reported, also, that the Mayor of Shanghai, General Huang Fu, and five members of the Central Executive Committee of the Kuomintang, including Dr. C. E. Wu, Nanking Foreign Minister, are also resigning. This is taken to mean that the influence of Marshal Feng has increased and that he is succeeding in his purpose to unite the Southern factions, with headquarters at Hankow and Nanking, to oppose the Northern armies of General Chang Tso-lin. Marshal Feng declares that his purpose is to eliminate the radical, communistic and militaristic elements from the Southern forces.

The Unfinished Task in Japan

BY THE REV. HARVEY BROKAW, D.D., KYOTO, JAPAN

EVERY Christian missionary believes that there ought to be a forward move, must be a forward move, and that therefore there will be a forward move. Christianity goes forward or it loses its power and influence. Moreover, without the forward look and the forward move, Christianity is in danger of dying out. But are missionary reinforcements necessary and advisable for the forward move in Japan? Let us look at the facts.

I. Our first fact can be stated without evasion or equivocation or possibility of successful denial. *The Task is Unfinished*. One missionary has objected to the terminology, intimating that in a sense the task is never finished. Then, let us say that we have re-discovered how tremendous the unfinished task is.

This does not dim in the slightest the glory and miracle of accomplishment up to the present. In all that accomplishment, however, there is the undercurrent of the tremendous, stupendous, complicated, increasingly difficult, well-nigh baffling unfinished task.

Think of some of the figures that make this apparent! Less than one half of 1% of the population of Japan is even nominal Christians—240,000 nominal Christians, and 140,000 of these nominally Protestant out of a total population of Japan of fifty-six million. Let us not camouflage ourselves! One missionary challenges even those figures, intimating that not over one half of the nominal Christians on the rolls could be found. He grounds his challenge on the statistics of average attendance at morning services. Sadly we will have to admit that there is truth in his challenge, although three fourths would seem to be nearer the facts than one half. On that basis, there would be 180,000 Christians, about one in 300 of the population, or a little over one third of 1%. Of these 56,000,000 people, we are told that 75% or forty-two millions are nominally Buddhist.

There is a well-nigh unreached rural population, comprising 70% of the Japanese people, living in about 20,000 rural communities. One of the re-discoveries of our Mission this summer was that Presbyterians are counted spiritually responsible for the evangelism of 8,888 of these rural communities. We did not believe the Church of Christ in Japan can relieve us of the responsibility; and so accepted our responsibility in these words:

“The Mission wishes definitely to declare its responsibility for its evangelization of the 8,888 towns and cities of 2,000 to 10,000 population, presumably beyond the sphere of the evangelistic effort of the Church of Christ in Japan.”

There are 2,500,000 fisher folk unevangelized; 514,000 maid-servants and waitresses; 500,000 toilers in the mines, of whom 83,000 are women; 62,000 people "living like rats in a hole in canal boats" in two cities alone; 3,000,000 operatives toiling in foul air and dwelling in crowded quarters, 1,100,000 of them women and children. This array of figures is culled from the papers of Isabelle McCausland, Wm. Axling and Toyohiko Kagawa, who wrote about the social task. Are there only 500 Christians in all that vast multitude? The potentialities for good or evil fairly make one gasp.

Add to that array the foul shame of Japan of about 550 licensed brothels, in 11,671 houses, with 48,268 women. One magazine article gives the number as 211,000 women. With a vast unlicensed number, it makes one agree with the writer of a recent article in *The Japan Times* that, if there is not a hell for men who visit these places and traffic in this evil, there ought to be. Have the Christian Missions no responsibility in that unfinished task? Are we impotent against this ancient and monstrous wrong?

Nor is the missionary educational task finished. The Church as such had done almost nothing for Christian education. Individuals of the Church had done a little here and there. The Shingakusha, as a theological school under a self-perpetuating Board of Trustees, unconnected with and uncontrolled by the Church, though recognized by the Church, is supported by funds secured from church members.

While this situation is not true, of course, of all denominations, the fact remains, that the Missions are, by and large, still responsible for Christian education in Japan, and their educational task is unfinished. Doubtless all would agree with the "findings" of the Presbyterian conferences:

"The Church should be urged to assume fuller responsibility in the sphere of theological education. We are convinced of the wisdom of the movement on the part of the Church to take a direct interest in the work of education. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified (missionary) teachers for theological education, college work and secondary grade work both in Meiji Gakuin and in the several girls' schools."

He would be a rash person and of unbalanced judgment who would call the missionary educational task finished. Missionary reinforcements seem to be still needed all along the line.

II. A second truth is that the Japanese Church is inadequate in numbers, financial resources and possibly experience to overtake this huge unfinished task. In appraising the ability of the Japanese Christian communities to carry on the work of self-propagation, Dr. Wainwright tells the truth as to financial resources when he sums it up thus:

"It is quite obvious, therefore, that the total contribution is not sufficient to provide for advance evangelistic work. The amount is needed almost

entirely for the maintenance of the self-supporting and partly self-supporting churches."

One Japanese brother has publicly asserted that, if the financial resources, including all the properties, even including missionary residences, were turned over to the Church and its leaders, the hitherto missionary work could be efficiently administered, and the missionaries, except a few specialists, could go. It can safely be asserted that even though certain sums might be committed to the Church and her leaders without any missionary connection or supervision, if the missionaries are retired, a very large part of the present available financial resources would become unavailable. They would not be given in the home lands.

Somewhat baffled about cooperative relations, I whiled away some of the time last spring in a hospital trying to write out a Plan of Cooperation, which in my temerity I thought might work. In my Plan, the so-called *dendo kyokwai* (Mission-aided churches) were turned over with their subsidies to the entire administration and control of the Japanese Church. The plan was submitted to members of our Mission. One experienced brother called to my attention the amount of time and effort—in bookkeeping, letter-writing, reporting, consulting, administration, preaching, itineration—that such a Plan would throw on the already busy and overloaded city pastors. Could they, without detriment to their present tasks and duties, do their own pastoral, preaching, social-welfare, administrative and ecclesiastical work, and together with them also do all the present missionary tasks and undertake the much-needed advance? Think of all the missionary work—educational, evangelistic, social, publication, newspaper and rural evangelism work! Does not the question answer itself? Does not commonsense proclaim it as truth that it cannot be done without a very large diminution of the total amount of work accomplished?

It is not a question of withholding from indigenous leadership its rightful place. If any one Mission is hesitating about turning over all proper, and rightful, and advisable place and position to indigenous leadership, such are very scarce in Japan. The day of so-called missionary domination and lordship and bossism, as some like to call it, passed away in Japan long ago. By all means, give all possible and wise place and position to the Japanese.

The question is this: At this stage can the present tasks and the forward move be undertaken and carried out successfully without the missionary? The Presbyterian Mission is now on record to the contrary, in the following words:

"As a result of the Conference on Evangelistic Problems, one question was definitely answered in our minds: namely, that there is still a place, and a large place, for the evangelistic missionary in Japan, and will be for many years to come."

In a Joint Conference with the Standing Committee of the Church of Christ in Japan and a few other chosen persons, the unanimous finding was as follows:

"In view of the great unoccupied areas both in city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute.

"The foreign missionary era in Japan is not yet drawing to a close, and any misconceptions in that regard should be dissipated; and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest possible extent."

A slightly different tang is given to it in the words of another:

"It seems to be beyond question, indeed to be a cardinal truth of the situation, that the indigenous work advances wherever there is a prompt and efficient recruiting of missionaries by the Mission Boards. . . . Neither the one element nor the other can be discounted without detriment to the progress of the work."

III. The next point turned out to be a surprise to me. I had thought the number of missionaries in all the larger Missions was decreasing, and that the new Missions being opened and the increase in the smaller Missions caused an increase in the total number. The "Christian Movement" gives the total number of Protestant missionaries at the end of December, 1920 as 1,267, and the total number at the end of December, 1925 as 1,250, a net loss of only seventeen. A postal to a number of the leading Missions reveals the following:

	1920	1926	Policy
1. American Board	67	68	No recruits for evang. work.
2. U. C. of Canada	79	87	To occupy our territory, an increase of 4 families and 7 single women.
3. Northern Baptist	68	54	Maintain the present force.
4. Methodist Protest. . . .	10	9	Minimum missionary force and maximum Japanese force.
5. Southern Methodist . . .	60	70	Strengthen the force as far as Board finance permits.
6. Northern Methodist . . .	34	44	In consultation with Japan Methodist Church, increase by 20 families, if finances permit.
(Women's Board not included.)			
7. Christian Church	32	17	Not stated.
8. C. M. S.	53	44	Board has not stated policy, but demands of Africa make increase unlikely.
9. Northern Presb.	85	64	Policy stated above.
10. Southern Presb.	50	50	At least maintain present number, and increase if Board finances permit.
11. Southern Baptist	20	24	Send missionaries when they apply and there is money to send them.

	1920	1926	Policy
12. Lutheran	30	42	Increase force when able to do so, especially increase for new girls' school.
13. Reformed (Dutch) ..	36	39	Board; replacements only. Mission; Maximum, 47 and minimum, 40.
14. Reformed (German) .	45	48	Members kept as at present until equipment is improved.

This sums up as follows: Two Missions have practically the same number as in 1920. Four have lost in numbers, and eight have increased in numbers. One Mission and Board have a present policy of no recruits in evangelistic work, although that Mission is re-studying the matter. Their Japanese Church has opposed such a speedy devolution as was proposed. Another Mission and Board is forced by its African policy and finances not to increase. One smaller Mission stands for a minimum of missionaries. Four Missions are for their present number. All the rest responding, eight in number, with their Boards, will increase, if funds permit and recruits are available. The Missions evidently, as a whole, believe in reinforcements.

The attitude of the Japanese churches and leaders is more difficult to gauge. There is of course the usual vociferous minority, and if their noisiness is allowed to decide the issue, all missionaries would soon be leaving Japan. Judging from the attitude of the Methodist, Church of Christ, Congregational and a few other churches, and from statements from prominent Japanese Christian leaders, the consensus of opinion does not seem to favor a decrease.

Bishop Uzaki has put himself on record on this subject, in the following words:

"We hear it said nowadays that missionaries are no longer needed in Japan.....In time, of course, missionaries will not be needed. It is still premature to make such a change..... The special work, for which missionaries is needed today, is, first.....pioneer work in the country..... literary and social experts. But above all we need the help of young, consecrated, talented young people for the whole campaign."

Without further quotation, the Japanese attitude seems to me to be something like this: It is desired that the present number of missionaries of the right quality and spirit be maintained, provided they have the right attitude toward the churches.

IV. Still another thing is the fact that never before could the missionary be so useful as now. The open doors, the points of contact, the responses in all grades of society are astonishing. That is what sane leaderships wants, open doors and missionaries entering them.

If anyone wishes to go deeply into this question, let him read the nearly 100 pages of the 1926 edition of the "Christian Movement" taken up with "The Place of the Missionary in the Future," and the

April issue of the *Japan Christian Quarterly*. The latter was concerned with the subject, "The Missionary at Work in Town, Country and Institutions." Not a few Japanese writers in both of these editions point out these doors of opportunity.

Present-day missionary experience from every source agrees in this matter. My wife and I wish to testify that in all our thirty years on the mission field we were never so overwhelmed with possible openings. On a recent trip with a moving-picture outfit through Wakasa no Kuni, Japanese fellow-workers and I had a welcome and experiences unthought of fifteen or twenty years ago. A non-Christian mayor welcomed us at one place at a meeting in a public hall and a school principal presided. Police officials and merchants gave us not ill-tempered, grudging consent, but every convenience and encouragement. And, tell it not in Gath, publish it not in Ashkelon, officials even blinked some of the red-tape of the regulations.

Voice after voice has come to us missionaries all over the Empire of invitation and welcome—to the homes, to the factories, even to the schools and into every avenue of this teeming life. Government officials in public addresses before Christian gatherings have requested Christian missionary assistance. It is the day of opportunity for missionaries in Japan, in spite of all the impolite and possibly mistaken immigration laws in existence. Dr. C. Noss sends this inspiring message, "We all know that the evangelistic field is dead ripe."

V. What seems to be also a vital fact about reinforcements, is in the words of the findings above: "We state our fervent desire for the fullest reinforcements of the right spirit and qualifications. . . ."
Right spirit and qualifications!

Bishop Uzaki has very frankly told us what the Japanese desire in the way of qualifications:

- "1. A man of personality, solid, dignified and trustworthy; not nervous or easily upset.
- "2. A man zealous in evangelization; single in aim.
- "3. A man who thoroughly understands Japanese psychology.
The Japanese are sensitive, intelligent and appreciate courtesy.
- "4. A friendly and affable personality, who is willing to laugh and chat and does not always want to stand on his dignity.
- "5. Broadmindedness is absolutely essential. A Great Heart will easily win the hearts of the people."

That is finely put, and does not go to the extreme of twenty years ago, when there was so much talk of "picked men," and which brought the rejoinder, "Why not ask for the Archbishop of Canterbury and York at once, and for the Apostles Peter and Paul?"

Doubtless for our educational tasks that is what will be more and more required, "Picked men and women of superior ability." No educational missionary, if it is possible, should allow himself to slump before his Japanese colleagues in his intellectual equipment, even if

it requires "sweating mental blood," as one brother put it about his study to find out whether Buddhism was adequate in comparison with Christianity. And in the social welfare tasks, undoubtedly experts, up-to-date experts, are required.

Nevertheless, in the evangelistic task, I think it is the truth to say that men and women of fair average ability and good education, if they have the character of the quotation above, are the best qualified for the task. It would be unwise, though, to minimize the qualifications needed. Pastor Tada reminded us in the conferences this summer that the rural evangelization task required qualities of the highest order. Even an Archbishop of Canterbury or York or an apostle Peter and Paul could be useful, if they had the right spirit.

But the right spirit? From our own missionary standpoint, we shall have to add something to that of our Japanese brother quoted above.

All of us will feel the need of a spirit of self-effacement, a proper spirit of cooperation and a spirit of deference to Japanese leadership. Waverers and doubters and men of uncertain mind had better not apply. If any one longs for the flesh-pots of London or New York City, he had better stay with them, or if here go to them. If any is afraid of the hardships and remembers the comforts of home, if any such wants to stoop down and drink at ease, we will regretfully have to say, "Wrong spirit." If any one is timid about the task, afraid of the opposition, such a one had better turn back. Better the Gideon Band, sure of the call, certain as to the task, unafraid of the enemy, pantingly eager for the forward move, unwilling to do more than snatch a necessary handful of refreshment in the rush ahead! Every such an one, knowing what he believes, rejoicing in what the whole Gospel of Jesus Christ is and does, saying, "Not by might, nor by power, but by my Spirit"—the spirit of such an one is right, and such missionaries are needed. And the number does not matter. Each group will have to determine that by facing its responsibility for the unfinished task and the forward move. It ought to be possible to give Japanese leadership its rightful place and at the same time respectfully, dignifiedly, but firmly claim the liberty wherewith Christ makes us free. "Where the spirit of the Lord is, there is liberty." Never in His spirit a spirit of bondage.

Basing our appeal on the new ascertained facts, fully realizing that the missionary task is unfinished, honestly believing that our Japanese brothers and sisters cannot do the task alone, feeling therefore our responsibility, wide awake to present opportunity and assuring those who may come an unhampered field of service, let us somehow issue an appeal to the heroic in European and American Christian young manhood and womanhood. I have the faith to believe that there still remains a goodly fellowship of those who will respond.



A PRAYER-MEETING IN ZAKO SAN'S STORE

The Christian invalid who is the soul of a wide Christian work is on her bed at the right center of the picture. At the left center by the post is a converted Buddhist nun. The book in each one's hand is the "Sambika," the Japanese Christian hymnal.

What Japanese Christians Are Doing in Kobe

BY SUSAN A. SEARLE, KOBE, JAPAN

AMONG our Christmas decorations we sometimes see holly branches with red berries which on close inspection we find to be tied on, making a fair show, but they are not the real holly berries.

It has sometimes been intimated that Japanese Christians are not really bearing fruit, that there is something of sham about their professions. There are doubtless hypocrites in Japan, as in other countries, but we challenge any other city, which has had the gospel but little more than half a century, to produce a better record than Kobe in the line of applied Christianity.

Kobe is a city of more than six hundred thousand inhabitants, with about thirty Christian churches, several of which are independent of foreign support. They have their own Japanese pastors and carrying on the usual forms of Christian work.

Let me take you on a personally conducted tour around the city, to see some of the fruits of the half-century of Christian seed-sowing. First we will call on Zako San, a bedridden cripple for thirty years or more, yet with an unusually sunny face. She cannot sit up or even turn over in bed, yet she supervises the little store in her room where the school girls buy all sorts of things needed for their daily work, from a lead pencil to a lunch. Her caller just now is a pastor who has come to talk over his work with her, or to plan for an evangelistic meeting to be held in her room. She has been writing a letter with her poor twisted fingers to one of her many shut-in correspondents in different parts of the country. She is said to have led more people to Christ than any one else in Kobe. A few months ago every servant on the large compound of the college where she lives had become a baptized Christian, most of them through her influence.

There are several benevolent institutions in Kobe, founded and financed by Japanese Christians, most of whose fathers and mothers knew nothing of the new religion. These testify to the deep root which the teachings of Christ have already taken in the hearts and lives of our Japanese friends.

The W. C. T. U. is forty years old, it is well organized and is doing efficient service in many parts of the land. This organization has long carried on in Kobe a hostel for young women, mainly teachers and office workers, who have no homes in the city. Miss Tsune Watanabe, prominent in temperance and missionary work, is the manager and house mother.

Not far away is a Christian orphanage, where Mr. Yano has for more than twenty years cared for homeless waifs, so commending his work to the city authorities that they make him substantial annual grants.

The "Home for Aged People" was started on a small scale by an earnest Methodist woman. The grandfathers and grandmothers in Japan are usually loyally cared for by their children, and perhaps that makes still more pitiful the case of the few who are left without a responsible family. After the death of the founder, this institution was taken in hand by Mrs. Jo—a name to conjure



MRS. NOBU JO

The Christian Founder of Kobe Women's Welfare Association

with in Kobe. She put the home on its feet financially, but soon came to feel that her own work should be with young people, and left it in other hands. Her heart went out to the young girls who, having been dazzled by the attractions of a great city, soon find themselves disillusioned, homeless, and forlorn, drifting, and in danger of being irreparably lost. It was not difficult to find them. Before long she had a half dozen such girls whom she was mothering in a tiny house. She made friends with the police, who were glad to bring stray girls to her. One young woman had slept two nights in a cemetery for want of better accommodation. Others were



ATTRACTIVE HOME OF THE KOBE
WOMEN'S WELFARE ASSOCIATION

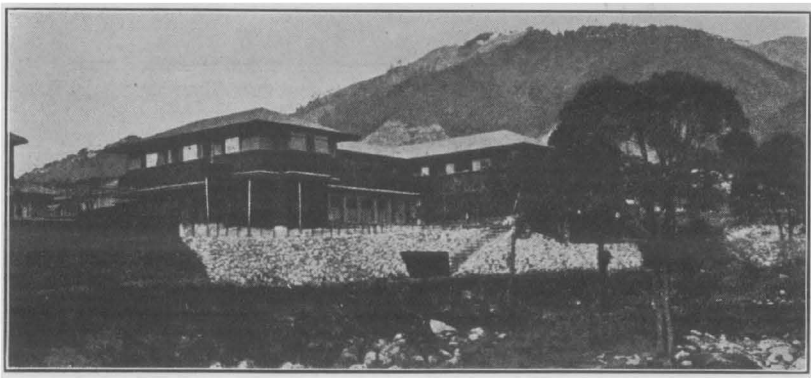
in a pitiful condition. Some of these girls she was able to restore to their homes, and for others she found work. None of them failed to feel the influence of her radiant Christ-filled personality.

Having outgrown her little house, she decided to move to a new building on the edge of the city. Her work has continued to grow until she has found it necessary to move a second time. In her new plant, besides the rooms for girls, there are several rooms where poor mothers with little children may make a temporary home. They may leave the little ones during the day when they must be at work, in her pleasant creche with playground attached. The chapel where daily meetings are held is the center of religious life for the neighborhood. Two little

prayer rooms attached to it provide for quiet meditation and prayer. There are frequent baptisms and special evangelistic services. If an outside preacher is not available, Mrs. Jo is quite capable of filling the pulpit, and she is in frequent demand for evangelistic work in other places as well as in Kobe. At one time in the early stages of her work a wealthy Japanese offered her 10,000 yen if she would leave the name Christian out of her prospectus. She declined the offer without hesitation, and, in telling of it not long ago she said, "The Lord has given me more than twice that amount." Some time ago she became concerned about the frequent suicides at a certain railroad crossing by the sea just outside the city. She put up a signpost at the spot, inviting would-be suicides to come to her. Hundreds of men and women have been saved from death through this sign.

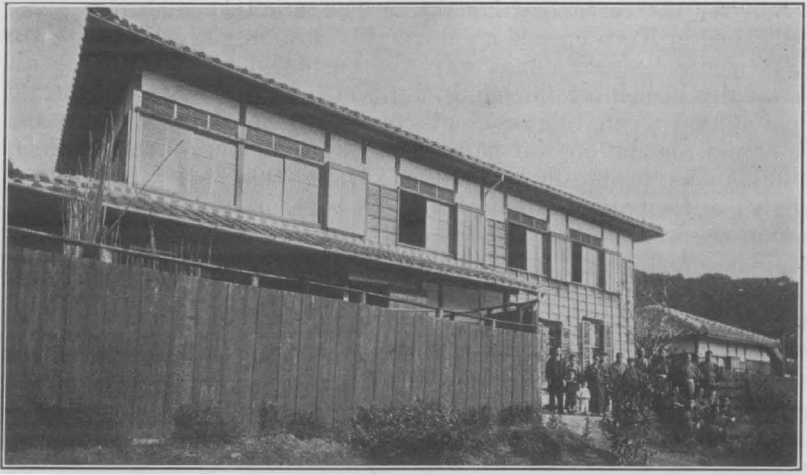
After the recent earthquake in Tango, an English newspaper published in Kobe opened a subscription list for the sufferers. The 2,500 yen collected in that way was entrusted to Mrs. Jo for use especially in helping the children. She spent several weeks on the spot administering this sum, not simply in temporary relief, but also in laying foundations for permanent Christian work. Our students will not soon forget the morning she told of this work in our college chapel, or the pathetic sight of six little boys, orphaned and destitute, whom she had clothed and fed and had brought to Kobe to thank their benefactors.

There are one or two missionaries on Mrs. Jo's board of advisors, but, as in the other institutions of which we write, a very small part of the financial support comes from any but Japanese sources.



KOBE WOMEN'S WELFARE ASSOCIATION—NEW BUILDING—BACK VIEW

Not far from the plant of this "Women's Welfare Association" is the Christian home and school for the blind. Some time ago a young lawyer was stricken with blindness. Bitterly angry at whatever baneful power had smitten him and blasted his hopes at the very beginning of his career, he made life miserable for himself and his wife. After a time she became interested in attending classes in the school for training Bible women. One day her husband was persuaded to go with her. The Gospel of Christ appealed to him and he became an earnest Christian. Desiring to help other people suffering from the same affliction, he and his wife took one or two blind boys into their home. Their work grew gradually but steadily. After the founder's death a young blind man with a good education and from a well-to-do family was found who was ready to give his life to the work. His family had no further use for him, though they would have been glad to keep him in comfort but for this crazy altruistic notion. He and his devoted wife, who is not blind, put themselves into the venture with no promise of even a living salary.



MR. MURAMATSU'S CHRISTIAN HOME FOR EX-PRISONERS

They too have prospered, and the city government has now taken over the responsibility for the school, though our friend is still the religious director of the enterprise. One look at his face would convince you that he is keeping it thoroughly Christian.

Mr. Muramatsu is another outstanding Christian worker. A runaway boy, an expert pickpocket before he reached adult years, imprisoned again and again for theft, he was truly an unpromising youth. One day in prison he picked up a copy of the New Testament which had been thrown aside by a fellow prisoner. He began at the beginning to read it. Even the list of hard names in the first chapter did not discourage him. The first thing that impressed him was the idea of God as our Father. He had never heard of such a God. By and by he read something about Jesus coming to save sinners. He realized that he was a sinner and needed salvation. Soon he found that he might pray to this God, and he decided to test the matter. He prayed that God would send some one to teach him. A day or two later he heard the warden say to a prisoner just brought in: "What are you here for? I thought you were studying this Jesus religion. That ought to keep you out of prison."

The man was put into the same cell with Muramatsu, and, recognizing the answer to his prayer, he plied the fellow with questions as long as he stayed. Muramatsu improved so much in his conduct that his sentence was commuted. His former comrades were waiting for him at the entrance of the prison, and urged him to go back to his old life. He refused, telling them he had found something better, and at last they left him. Then he set out to find honest work. He walked the streets for days, but no one wanted to employ a jail-bird. At last with his money almost gone, absolutely discouraged,

he bought a ticket for Osaka, determined to go back to his former companions. He missed his train, and, going out on the streets to wait till time for the next train, passed a Christian church, and, attracted by the singing, went in. He could not make much of the sermon, but the pastor's prayer,—the first he had ever heard,—touched him, and he remained after the service to speak to the pastor. It is too long a story to tell how he was led into the work in which he has been engaged for years, of caring for released prisoners. No man in the community is more respected than he. A few years ago, on an occasion of great national rejoicing, he was presented with a certificate from the highest authorities, announcing that everything the government had against him was absolutely wiped out. (Isaiah 44: 22).

He was among the company of thirty-two men and women, twenty-two of them Christians, recently summoned to Tokyo to be honored for having been engaged for thirty years in philanthropic work. They were feted and entertained by the highest government authorities. At the close of the three days of festivity, Mr. Muramatsu was asked what had impressed him most in the whole affair. He replied: "The thing that has impressed me most is that *I* am here."



MR. MURAMATSU AND SOME MEMBERS OF HIS FAMILY OF EX-PRISONERS

The Battle for Purity in Japan

BY REV. E. C. HENNIGAR, MATSUYA, MATSUMOTO, JAPAN

Missionary of the United Church of Canada, 1905-

A DEGRADED womanhood is a danger and a shame to any nation. It is most repugnant to every one with sympathy or with high moral standards even to think of women shut behind bars and forced to live a life worse than slavery; to realize that they are subject to all kinds of cruelty at the hands of their keepers and are forced to give themselves for hire to any man who may present himself—and even to as many as a score in one night. What can be said of a government that takes a revenue from such a profession? The system is opposed to the fundamental laws of Japan which forbid all forms of slavery. The initial commercial transaction between the brothel-keeper and the relatives of the girl is looked upon, not as an act of buying and selling though the money passed sometimes ranges up to \$1,000, but it is regarded as an “ordinary loan,” which the girl undertakes to repay, with interest at 12% out of her earnings. That, however, is the merest subterfuge.

Prostitution in Japan—quite in common with many other countries—has its roots in the dim and distant past and, as in most Oriental countries at least, was connected with the religion of those early times. A Japanese writer, Taro Nakayama, in a recent article quotes the Hanyo Meiseki History to the effect that the first prostitutes came to earth with one of the gods, and that in certain of the very earliest shrines there was a class of “serving maids,” with all that that means.

The present system of licensed prostitution dates back some 400 years to the time of Hideyoshi, when that General, in an attempt to control disease, ordered the segregation and a regular examination of all known to be prostitutes. This system soon became universal in Japan and today segregated quarters are found in 552 places, in every prefecture in the Empire with one notable exception. The number of licensed houses in these quarters numbers 11,765 and the number of women 52,512. The number of visitors registered last year totals 22,130,512. (These figures from the current number of the *Purity Monthly*.)

To combat this commercialized vice a “Purity Society” was formed some seventeen years ago under the leadership of the late Hon. Shimada Saburo, one of the leading Christian members of the Imperial Diet. The present head of this society is Prof. I. Abe of Waseda University, and the recently elected president of the newly formed Proletariat Party.

This “Purity Society” (*Kakusei kwai*) along with the Woman’s

Christian Temperance Union of Japan has unceasingly carried on an educational campaign looking to the abolition of this nefarious system. When the earthquake destroyed Tokyo and Yokohama (Sept. 1, 1923) a strong revulsion of feeling followed the tragic death of several hundred of these imprisoned girls who, being refused even the right to save their lives, were burned to death. The W. C. T. U. headed a movement asking the Government to refuse permission to rebuild the famous Yoshiwara quarters in Tokyo. Despite a strenuous agitation these quarters were among the first places rebuilt and on a grander scale than before.

The forces of purity, headed by the two societies mentioned, have kept up the agitation, seeking through the press, by means of literature and public meetings, to create a national conscience on the subject. Abolition Day has been observed annually in Tokyo and also in the provinces, when workers have established themselves on the street corners to secure the signatures of passers-by to petitions to the Government. At first public opinion was lacking or was even opposed to this movement, on the ground that what has always been must be and that in the state of Japanese society today some such system was necessary. But the work of these three years has served almost beyond the dreams of those engaged in it to arouse and register public opinion as, perhaps, it has never been registered on any moral question heretofore.

Two years ago one of the Christian members introduced a bill in the Imperial Diet to forbid the establishment of any *new* houses of prostitution and the licensing of any *new* inmates. Without new recruits the system would die a natural death in five or six years, for the life of these girls is short. This bill was defeated, but the fact that fifty-three members, out of the 200 present in the Diet when the vote was taken, were willing to vote for abolition was regarded as a moral victory. It was estimated that about 100 members of the House were favorable. It was significant to see the women of this Oriental nation crowd the galleries and even go into the lobbies to canvass among the members.

Legislation has also been sought in several of the prefectures. In Gumma prefecture, the licensed quarters were done away with thirty-two years ago. This was one of the prefectures where, half a century ago, Christianity had large success. It is the birthplace of Dr. Joseph Hardy Neesima. Some forty-five years ago a group of Christians conceived the idea of ridding their province of this disgraceful traffic. A regular warfare was carried on for over twelve years in the Prefectural Assembly and at the polls, and involved both the recall of one governor, the dissolution of the Assembly by another, and the reelection of practically the same members by a thoroughly aroused electorate. After all this, abolition finally became a law, and despite numerous efforts has never been repealed.

In another prefecture an agitation has been going on for four years. The work has centered round the presentation of a petition to the authorities to abolish licensed quarters in the prefecture. The number of signatures has grown in a most gratifying manner from about 1,500 the first year to 22,133 last autumn. Over 1,000 persons took part in the province-wide canvass. A wide use was made of the local press, a number of public meetings were held and every effort was made to educate the public on the matter. In four other prefectures a campaign has been put on and in each case a petition of several thousand names was presented to the governor. In each case except one, the missionaries have originated this movement, but Japanese have done all the public work and will soon take direction as well.

The brothel-keepers themselves are admitting that it is only a matter of time when their business will be abolished. Some are getting out from under before the fall comes. They have also formed a national association for mutual protection, and this association is said recently to have acquired a newspaper organ.

These things are indicative of the trend of the times. The vested interests watch the Government closely and block reform wherever possible. Last year the matter of Japan's ratification of the League of Nations treaty concerning the "Traffic in Women and Children" was up a second time for decision. The Government decided to ratify with a reservation on the question of "age of consent," changing it from twenty-one to eighteen for Japan and her dependencies. The Privy Council having regard for the good name of Japan in the world opposed the Government in this, but the authorities chose to have Japan take her stand on this great moral question outside the ranks of the great nations of the world for the lower age.

The newspapers of Japan are, for the most part, favoring abolition. Especially have the two large dailies in Osaka, each with a circulation well over half a million, taken high ground. A recent editorial from the *Osaka Asahi* urges abolition first from the standpoint of humanity "to emancipate from their slavish conditions the 52,000 women in this depraved profession," and secondly because of the "bad effect on the honor of Japan" and the "bad influence on the moral sentiment of the nation in general." The editor says: "The authorities being of the opinion that immediate abolition is impracticable have mapped out a plan for the steady improvement of the system looking to total abolition in the future. This is merely a makeshift and contains a fundamental error, because the maintenance of the system becomes the premise to its improvement. This amounts to official permission of the shameful contradiction in the system itself and that under the patronage of the state. . . . Rather transactions in chastity must be rigorously prevented under any circumstances whatever."

This is where the matter stands today. Impelled by a growing demand on the part of the public at home and at the same time not unconscious of the eyes of the world abroad, the authorities have set out on a course of reform for the system. In May last year the Home Ministry convened the officers in charge of the Police Departments of the prefectures to discuss this question. As a result of that conference orders have gone out from the Central Government that the conditions of the women must be improved. The details of improvement were left to the prefectural authorities. To date seventeen prefectures have promulgated ordinances giving more freedom to the women and putting hitherto-unheard-of restrictions on the keepers of the houses. A recent newspaper carried the following paragraph (the explanations in parentheses are by the present writer): "The cry for improvement in the licensed system has taken effect in that in certain prefectures (giving names) the following new ordinances have been enacted:

1. Restricting the contract term to five years. (In some prefectures it is proposed to free all girls after a service of four years.)

2. Making it easier for a girl to cease her occupation at will. (According to the old law, even, all that was necessary was for the girl to appear at the Police Office and state that she desired to go free. But as a matter of fact, on one pretense or another, she was generally handed back to her owner. Now the case is quite reversed.)

3. Ordering regular police inspection of the accounts between the keeper and his girls. (As the keeper always kept the accounts and also supplied the girl with clothing, etc., which was charged up against her, it has been found in practice that the girl never did reach the end of her indebtedness, but at the end of her term of years was deeper in debt than at the beginning.)

4. Allowing the girls to go outside the quarters, with the proviso that if, from the keeper's standpoint an escort is necessary, he is to pay the expense involved.

The Government started with the idea of improving the system and making it more humane, but since abolition is being so widely demanded there is likelihood that it may be granted in the not far distant future. Some keepers are even now freeing their girls and the number of girls asking their freedom has very largely increased, so that the Home Ministry has directed the police to form plans for assisting them to become independent members of society and so avoid a serious social problem."—(*This from a Tokyo daily newspaper.*)

Another indication that the Government is feeling the weight of public opinion at home and abroad is found in the fact that Japanese prostitutes on the mainland of Asia are being ordered home. A few years ago it was a standing reproach to Japan that thousands of Japanese women were plying their evil trade in every port from Siberia to Singapore, and even in the interior. However of late the Government has been recalling these women until now it is said there is not one Japanese prostitute to be found in the Maritime Province of Siberia nor in the port of Singapore.

Certain it is that the attitude of the authorities has undergone a

right-about-turn in the last few years. Three of the Christian members of the Diet are planning to introduce a bill looking toward abolition in the impending session. A nation-wide petition to the authorities is now in course of preparation.

Every month sees progress in the formation of a national conscience on the question. Nor can we stop with the abolition of the licensed system. The equally immoral and possibly more dangerous 72,000 dancing girls (*geisha*) and the private prostitutes must go, together with the age-long Oriental system of concubinage.

The Christian Church in Japan is still numerically weak, yet she exerts an influence in all the reform movements out of all proportion to her size. Nine out of ten of the leaders in this abolition campaign are active members of the Church of Christ. Other faiths furnish no leadership or inspiration for this task. May God grant to His Church courage and strength and patience to pursue this work until this stain of commercialized vice is cleansed from the fair name of this beautiful land.

FOR ALL THY MISSIONARY SAINTS

For all Thy saints who labor on, we pray—
Thy patient, toiling saints, who still are here,
Climbing and faltering up life's rugged way.
Forget them not, O Lord, to them be near.

For all Thy saints in far-flung lines, who still
Gallantly raise Thy standard 'gainst the foe,
We plead—O! show them perfectly Thy will,
Give them the succors of Thy hand to know.

Help them, with lifted heads, to stem the tide
Of hostile forces menacing their lives;
Aid each true saint, on fields of battle wide,
As with the ranks of sin he sternly strives.

These are Thy saints, O God—as truly Thine
As those that rest before the great White Throne.
May they, at last, in that same radiance shine;
May they, like them, be numbered as Thine own.

May they, when life's long fight is fully o'er,
Join in that hallelujah chorus grand
Among the victors gathered on Heaven's shore,
Who, crowned and robed in white, triumphant stand!

—ELIZABETH STRANG BAIRD, *From The Missionary Survey.*

What Creed Do Missionaries Need?

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

Author of "Christianity the Final Religion"

WHEN our Lord commended the apostle Peter because of his confession, He gave him a two-fold promise. In accordance with his *fundamental faith* he received the promise of the rock foundation of the Church; in accordance with his *God-given insight* he received the promise of the keys to open the Kingdom of God to others. To this apostle was revealed what others failed to see—the mystery of the divine personality of Jesus and of His mission. His faith in the deity of Christ, "The Rock," on which His Church is built, has been the subject of much discussion, but the metaphor of faith in Christ as the key to the mysteries of the Kingdom of God is often passed by.

The keys of the House of David were first promised by the prophet Isaiah to Eliakim, the son of Hilkiah. In the New Testament they are transferred to the Son of David. He opens and no man shuts. He shuts and no man opens.

The passage in the gospels regarding the keys has perplexed many ecclesiastical interpreters. Dean Alford states that both promises are in the first instance personal to Peter and then apply to all who have the same faith in Christ. The promise was directly fulfilled to the apostle Peter when he was commissioned to open the door of the Church to Jews at Pentecost and to the Gentiles at the house of Cornelius in Cæsarea.

A key is a very familiar object, but worthy of careful consideration. Locks and keys go back to the oldest civilization of Babylon and Egypt. They were found in the tomb of Tut-Ankh-Amen. But every key ever used has three characteristics. It has a definite shape, a peculiar shape fitted to open a particular lock, and it is of no use whatever unless it will open the lock.

All this applies to the creed expressed by the Apostle Peter. This is the mother of all creeds and the basis of all confessions. The Christian message to the non-Christian world, surely must express this simple confession of the Apostle—"Thou art the Christ, the Son of the Living God." Here is intellectual conviction, emotional frankness, and a determination of the will to believe.

Keys are not made of soft wax or lead, but of bronze and steel metals that hold their shape. Doubt is vague and hazy. Faith is definite, clear, determined. The Christian creed is an attempt to express with the greatest precision and permanence the conviction of a belief based on satisfactory evidence. While men may deny the statements of the great creeds of Christendom, no one can mis-

take their meaning. As Dr. Shedd says in a brilliant passage in the preface to his "History of Doctrine":

"It is a common remark that a powerful statement is a powerful argument. This is true of the dogmas of Christianity. But there is no statement of revealed truth more clear, connected, and convincing than that which it obtains in the gradual and sequacious constructions of the Church, from century to century. Let any one trace the course of thinking by the theological mind, upon the doctrine of the Trinity, e. g., and perceive how link follows link by necessary consequence; how the objections of the heretic or the latitudinarian only elicit a more exhaustive, and at the same time more guarded, statement, which carries the Church still nearer to the substance of revelation, and the heart of mystery; how, in short, the trinitarian dogma, like the Christian life itself as described by the apostle 'being fitly joined together, and compacted by that which every joint supplieth, maketh increase unto the edifying of itself' into a grand architectural structure—let this process from beginning to end pass before a thinking and logical mind, and it will be difficult for it to resist the conviction that here is science, here is self-consistent and absolute truth."

On the other hand, when we compare this Christian faith with non-Christian creeds, we find that it has peculiarities, mysterious angles and irregular indentations which may at first appear trivial distinctions but which, in reality, have their reason and make it possible for the key to open the particular lock for which it was designed. The pattern of the key may not seem to us symmetrical or even artistic or normal, but there is a reason for it. The corners and points must not be tampered with or the key will be spoiled. A file is a useful instrument, but may make useless the key of a Yale lock.

Some would use their theological or philosophical files to change the shape of the apostle Peter's confession so as to make him say that Christ was the great Nazarene, the Wonder Worker of Galilee, the greatest character of the ages, or a Son of the Living God. That key will not fit; his words were "Thou art *the* Christ, *the* Son of *the* Living God." In this connection the threefold article has the significance of "Only."

Thomas Carlyle, in one of his books, asserts with keen insight, that Christianity nearly suffered shipwreck on a Greek vowel. Athanasius insisted on the omission of one letter which expressed faith in the absolute deity of Jesus Christ and the eternal relationship between the Son and the Father. Divinity and deity are separated by a great chasm, and those who cannot see it have tampered with the Key. So also the resurrection of the body is one thing; the immortality of the soul is quite another. The one is the highest hope of the pagan; the other is the faith of the Christian. The Virgin Birth is one thing; any other explanation of the mystery of the Incarnation is something altogether different.

"In apostolic days," said the Bishop of Liverpool at the British Student Volunteer Conference in 1908, "men advocated a Gospel without the Cross. But St. Paul would have none of it. In the fourth century Arius taught a

Christianity without a perfectly divine Saviour, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the 'jargon of St. Paul' and would have paganized Christianity, but the Reformation brought Northern Europe back to the Scriptures and to the Christ. Today men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-sacrifice, but no atonement for sin; with a sepulchre from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead." Such testimony is needed today.

After all the only Christian creed that is worth proclaiming and worth dying for contains those doctrines that are peculiar to Christianity. Every statement in the brief confession of Peter was peculiar, unique and essential. Jesus of Nazareth was the Messiah promised in the Old Testament and the Son of the Living God. This was a confession not only of the deity of Christ, but of His incarnation and of His work of redemption. Saul of Tarsus persecuted men and women and dragged them to the death for saying what Peter said. Great is the mystery of the Key! But it opens the lock! Peter's confession not only proved his knowledge of Christ, but showed that he had the key to open the door of the Kingdom of Heaven.

But Christ did not say I give thee the keys *to* the Kingdom of Heaven, but the keys *of* the Kingdom of Heaven. The key of faith in the deity of Christ opens all locks and all mysteries. It is a master key. If we believe in Him, then belief in all else that He reveals is easy. As Browning puts it in one of his poems, "The acknowledgment of God in Christ, Accepted by thy reason, solves for thee, All questions in the earth and out of it." If Christ Jesus is the Son of the Living God, all that God can do and did do Jesus can and will! "Lo I am with you alway."

Faith in the deity of Jesus is the key to the mystery of pain and suffering. Our age is supersensitive to pain, but callous to sin. How great is the contrast in the life of Jesus! His patient agony in the garden and on the cross throws light on suffering. His wrath against sin is clearest of all in John's Gospel and the Book of the Revelation. The Cross stands against the lurid sky of history in the shape of a great key—the key of holiness and love and compassion—the key of justice and mercy—a key stained with blood, but the Key of Life!

Best of all, it is faith in the deity of Christ that opens the door of death, and through it the door of Heaven, a gateway of martyrdom, as in the case of Peter himself and so many missionaries.

How freely Peter used the keys! They opened for him the door of repentance—"Thou knowest that I love thee." They opened

for him the door of healing at the beautiful gate of the Temple—"In the Name of Jesus arise and walk!" They opened for him prison doors in Jerusalem and gave him liberty. They opened the very door of death when, in the name of Christ, he bade Dorcas arise from her bed. They opened the door of faith to the Gentiles when Cornelius the Centurion was baptized by him. In his old age we can still see Peter's hand of faith firmly holding the keys:—

"I know that the putting off of my tabernacle cometh swiftly even as our Lord Jesus Christ signified unto me. Yet I will give diligence that after my decease ye may call these things to remembrance.

For we did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye witnesses of His majesty. For He received from God the Father honor and glory when there was a voice borne to him by the Majestic Glory, This is my beloved Son.....And this voice we ourselves heard.....when we were with him in the holy mount."

In this connection and in conclusion I would call attention to a statement made in an open letter by the late Bishop of Zanzibar, found on page 172 of his life, recently published:

"I do not hesitate to say that a Church which has two views in its highest ranks about the trustworthiness of the Bible, the authority of the Church, and the infallibility of the Christ has surrendered its chance of winning the Moslem; for his dependence on his Book, his tradition and his Prophet will not be broken by a debating society, but by the living, speaking Church of the Infallible Word incarnate."

He believed and we do, that in Africa, Egypt, India and Japan there is no greater hindrance to the spread of the Gospel than books by ministers of religion which treat the fundamental articles of the Christian faith as open questions.

WHO SHOULD GIVE NOTHING FOR MISSIONS

Matt. 28: 19; Rom. 1: 16; Matt. 24: 45

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."
2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth," Jew or Greek. Rom. 1: 16.
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to account because of the way they use their (?) money.
7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me!" (Matt. 25: 45.)—*Expositor*.

Korea Awake

BY REV. L. T. NEWLAND, KWANGJU, KOREA

A GREAT mental and spiritual revolution is taking place in Korea. Japan, least of all, had any idea that the tortures she imposed on the people would prove the birth throes of a new nation. Korea stands today as far in advance of what she was one year ago as she was then ahead of the time when Dr. Allen made his first perilous trip through this forbidden land.

The first sign of advancement is always along *industrial* lines, and here the country is wide-awake. Wages have advanced almost three hundred per cent in the last two years. The coolie is content no longer to be merely a talking animal. He is wide-awake to his rights, self-assertive and determined to get ahead. Of course he makes the usual number of mistakes, but now when he extracts his seventy-five cents for his eight hour day's work, he looks you straight in the eye, while formerly he bowed his head humbly and walked off with twenty cents for ten hours of hard work. His tastes have changed, not all his wages are consumed by the increased cost of food. He is dipping in heretofore forbidden luxuries, and, in his ignorant way, is trying to pull his manner of living up to his dimly conceived ideas of what constitutes the rights of a modern working man.

The business instincts of the Korean have revived and companies of large or small capital are springing up everywhere. True, a large per cent of them will fail, for Japan, up until the recent reforms, has consistently denied the Koreans a chance to develop their business ability, even denying those who had money the free use of it without the permission of a government agent. Now the ban has been lifted and large companies are being formed, many of them looking towards export business.

I think the traveling public a good index of the financial condition of a people. Three years ago only the rare, rich man, patronized the automobiles or the second class on the trains. The missionary often rode in lonely and envied glory. Now all that is changed. Rarely does the Korean walk. He crowds the auto busses until we often walk for lack of room; he fills the first and second-class coaches to suffocation and generally pampers the flesh. These are not the rich, either, but the small farmer and day laborer who, through the high price of commodities and wages, are at last able to enjoy life. They take newspapers and talk intelligently about the League of Nations, the Peace Treaty and such world subjects. The conversation on the train formerly consisted of the petty, dirty gossip of one little village; now it is world-wide and bespeaks a people mentally alert.

As a direct result of this awakening has come a *new thirst for*

learning. In former years a knowledge of a few hundred Chinese characters was considered a good education, and your highly educated gentleman would probably gravely ask you if it were true that the people of Africa had only one eye in the middle of their foreheads. But the Koreans of 1927 realize that such an education is useless. So they are clamoring for schools, good schools, modern schools. They do not like the government but they are crowding the government schools for the educational advantages, while our mission schools are literally swamped, and they are begging for a school in practically every country church. The older generation know it is hopeless for them to attempt to cure their illiteracy, but they are determined that their boys and girls shall know something. This desire to know the world and to solve her own problems is the foundation of Korea's new thirst for modern learning.

Korea hopes for independence, a modern twentieth century independence, and for this the people are trying to fit themselves. The hope is what has galvanized the country into life, and the realization of the fact that the old monarchy is absolutely impossible is what is making the young of the land study so zealously modern nations and modern statecraft. Even though her desires may never be attained, the hope inspired and the preparations made will keep the land from ever sinking back into the dull, hopeless apathy of yesterday.

Missionaries are most concerned with the *spiritual awakening* of Korea. Here the change is as marked and distinct as it is along material lines. It would not be true to say that Chosen is pressing *en masse* into the Kingdom, for I do not trust much to the depth of feeling in a people that evinces no opposition to the Gospel. If the message has not stirred the devil up to new activities you can be sure it is making but little permanent impress upon the heart.

Today we are in the midst of two conflicting currents of thought. Prosperity always brings a host of sins in her train and Korea has not escaped. Easy money has opened up to this poverty-stricken land new, fascinating and heretofore forbidden forms of fleshly sins. Japan, ever alert for a dollar, has taken full advantage of her opportunity and is literally flooding this country with liquor of every sort, but often doctored in Japan and rendered doubly dangerous, though unblushingly sold under foreign labels. In the past the Korean drank his own impossible beer or crude whiskey; now he can get highly flavored foreign drinks and he is going the limit. Drunkenness is on a distressing increase. The Japanese set the pace by consuming unbelievable quantities of strong liquors and Korea follows as fast and as far as she can afford it. Added to this is the more or less open trade in opiates, morphia, cocaine and opium. The Government has some supposedly strict laws on the matter, but the revenue is too great for hard-pressed Japan to let a little thing like making her people a nation of drug addicts deter her.

As a result of these two vices immorality is on a great increase. Unblushing prostitution on the part of many Japanese girls is having its effect on the young men and women of Chosen. Out here such things are perfectly open and defile practically every street. Morally Korea is infinitely worse off than she was ten years ago. Whatever good economically Japanese rule in Korea may have done, it has been a moral blight.

A BRIGHTER SIDE

But this dark picture can be matched with one equally bright. There is just as distinct and evident a current setting Christward. Chosen is spiritually awake. It is useless to speculate that this awakening has come as a violent reaction against the Government and is, therefore, political and not spiritual. The policy which was expected to stagger Christian mission work and put missionaries out of the running as a force, under the providence of God, has done more to put us in favor with the common people than any other thing that has happened in our work. Perhaps political reasons are making many, especially the young men, favorable to the Church. But from whatever reasons the churches are crowded and no matter where you go men and women listen eagerly and intelligently to the Gospel. Can we not leave to the Holy Spirit the sifting of the motives?

The wonderful advance our work has seen in the last year is due not to politics but to the thousands of prayers that have been going up from the missionaries and the native Church for the last five years for a revival. It is the result of an awakened people who are alive to their spiritual condition and want Christ. Korea today stands and knocks at the door of the Church; the reply the Christians of America give will determine her future.

The strength of a nation lies in its young men and women. Reach them, and you have won the country. Here probably is our greatest present opportunity and responsibility. Young Korea is eager and anxious for the Gospel. They crowd our meetings and give us respectful hearing whenever we meet them. They invite us to their villages, they buy Bibles as fast as the Bible Society can print them. In former days the young men, save those of Christian families, were conspicuous by their absence; now they fill our churches. We have no captious questions to answer, no impertinent display of new learning, but only eager, zealous inquiry about the way of salvation. Today, young, strong, new Korea looks hopefully to the Gospel of Jesus Christ to solve her problems, both individually and nationally. These are the leaders of tomorrow, and if we will but bring them the message they will lead their people to Christ.

Mission schools are crowded to their capacity, and we could probably double the attendance next year if we only had the room. Our country church schools are limited only by our smallness of

funds for help. Near one country church the Government has gone to great pains to put up a large public school, not in the town, but well outside, so that it could be less than a stone's throw from my flourishing mission school. In spite of this and the fact that to go to the mission school costs money, while the public school is free even to books for needy pupils, we have three year contracts with all the pupils the school can accommodate, many of them heathen, and a large part of them have to go by this fine large public school to get to my one-roomed mission school.

But the revival is not confined to the young only. All classes and ages are eager for the Word. I hear my helpers constantly marveling that, where three years ago they got scant attention when they preached in certain heathen villages, now they find a welcome everywhere. Churches that had dwindled down to almost nothing are reviving and again pressing forward. One church that had fallen from one hundred to fifteen or twenty at a service has over three hundred eager listeners, and twenty-five women alone professed faith in Christ.

Now the rest is up to the Church at home. There is no need for me to write further. The same message is coming from a dozen sources in Korea. "Come over and take Korea for Christ."

A Double Present-day Miracle in Korea

BY DR. A. G. FLETCHER, TAIKU

Missionary of the Presbyterian Church, U. S. A.

THE following story of how two churches were established in Korea gives some idea of this work:

The island village of Sai Nai and its little sister Cham Sil were pictures of desolation when we visited them for flood relief. The mad river had torn away the banks of the island, buried the fields under heaps of sand, carried away the crops, destroyed many homes, drowned many people, and had left the living without hope of food, clothing, or shelter. The people were despairing. There was not a Christian on the island and moreover they said they did not want to hear anything about a God who sent such calamities. So desperate were they, so hopeless, so sinful that after two visits we felt that we did not want to go there again.

Sai Nai was the first village visited on the island. We had come out in search of an island village beyond Duk Sum, where people were reported to be starving to death. We did not even know the name of the village but we found it. Thirty or more so-called homes: dugouts, bare shell-like shacks, tiled roofed houses with little left but the roof. The people were hungry, cold, bitter. A blind man lived in a pit in the ground; his only furniture was an old oil

tin in which were the dead embers of a fire. Six little children in various stages of nakedness were huddled in an unheated mud hut—the parents had gone out to beg food. An old, sick grandmother complained of being left to live, cold and hungry, after the days of flood horror when she had seen her husband, son, and three other members of the family drowned. A young woman, widowed by the flood, lay with her new-born baby on a cold, damp floor, with no fuel, and no way of getting any. On our second visit we took food and clothing to these poor people, not enough, but still sufficient to keep them from starving or freezing. As we came in that afternoon feeling sad over the state of things, another party passed us going to the same island. They found a village just beyond Sai Nai, smaller but in even more pitiful plight. The girls of the Evangelistic Center gave up their Christmas in order to clothe and feed this village of Cham Sil. At Christmas time when they went out with their gifts an evangelist went with them to preach. At that time many villagers expressed a desire to be Christians though they knew little about Christ except as His love had been revealed to them by the loving gifts and in the words of the evangelist.

How to teach them the Gospel was indeed a problem, as the nearest churches were at that time leaderless. But a young evangelist was found who was willing to live in Cham Sil, enduring any hardship in order to bring his Saviour to the villagers. He lived in a dug-out, ate miserable food, and shared all the privations of the people. He taught old and young to read, got Bibles and hymn books for them, and trained them as little children in Christian life and in worship. After they had learned to read he had a Bible reading contest. One man over seventy years old read the Gospel of John ten times in a week and then began reading through the New Testament. Seven of the children read the Gospel of John several times, memorized scripture, hymns, the Lord's prayer. Most of Cham Sil became Christians. As they collected material for rebuilding their own homes in the spring they each set aside beams for a church building. They found a good site and began to pray that they might have a building.

We rejoiced at the events in Cham Sil but our faith concerning Sai Nai was small. The evangelist, however, began his labors there. Ere long we heard that scores had been converted, the saloons had gone out of business, and Sai Nai, too, wanted a place of worship. A Bible woman went out to live on the island for two months and teach the women. One of the evidences of the change in their lives was the doing away with the enmity between the two villages and their uniting in building one church in the larger village. The men and boys had no money to give toward the church but all pledged a certain number of days of labor. Altogether the men of that village, weakened by cold and hunger and with even then not enough to eat, gave several hundred days of labor to the building of the church. A

tumbled-down house was bought and set up in a little popular grove on high land and this gradually grew into a church. Funds were found by the missionaries for the necessary new materials and other expenses.

What a different day it was late in September, when we went out to join in dedicating this church! A day of dazzling sunshiny beauty. The roads were not so rough, the sand was neither blazing hot nor blowing into our faces with stinging cold. It was a joy to be out on such a mission. When we reached the river's edge a ferry was just coming to the shore but we were told not to take it. Another ferry with a great orange-colored sail was seen leaving the opposite shore. As it came nearer we saw in it a group of happy-looking, well-dressed young men standing up to greet us. It was our special boat and those who manned it were the same young men who had suffered during the winter. We could hardly believe the testimony of our own eyes. A dozen or so men in Sai Nai make their living by running ferries but they would never accept any fees from us after our first relief trip, though every sen was precious to them. A faint sound of "Jesus Loves Me" reached us across the river and we could see a long line of white on the shore which as we drew nearer resolved itself into the Sunday school, drawn up to meet us, fifty strong. They saluted us and took our books, coats, and other burdens while we marched across the sand to the church. Someone said we were like the children of Israel crossing the desert.

The church was prettily decorated but we were happier in greeting the grown-up members of the congregation than in viewing decorations. Our crowd was so big that we could not get into the church and we dedicated the building from the outside! The mats and few benches were carried out into the court and there in the shade of a great tree, which for years had been a devil tree, feared and worshipped, we worshipped God. The memory of the bitter winter with all its sadness and the former hopeless life of these people who were now our own brothers and sisters in Christ, made the joy of this transformation so poignant as to be almost unbelievable. The people who had sat in darkness had come out into marvelous light. It is impossible to put down in words on paper the joy and wonder of the miracle we have seen on the island. These people, who had lost all but life in the flood, had found all in Christ after the flood. They are now glorifying Christ in their hearts and lives. We found an island in dire need and Christ found that island and supplied its every need. He is still a miracle-working God.



LITTLE JAPANESE LIVES IN AMERICA HAVE SUNSHINE AND SHOWERS

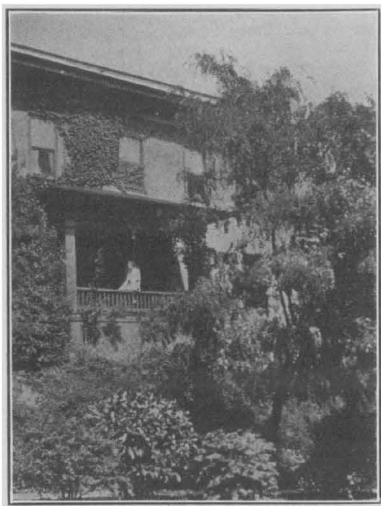
New Life for Japanese in America

BY MISS ESTHER MARY McCOLLOUGH, SEATTLE, WASHINGTON

MUCH is being done in the United States now to promote unity and understanding between our American people and those seeking new life in our midst. The same is true of all countries of the world. Many organizations are formed for educational, social and business contacts. Groups of teachers have interchanged visits; we have exchanged professors in our Universities; the baseball teams of Japan and America play each other; students of both countries are getting first hand information thru their own eyes—not thru the newspapers; the Japan Societies (I am proud to be a member of the Seattle Japan Society) are bringing about social and business cooperation; even the children are drawing close together; for instance American children sent many dolls for the Annual Dolls' Festival (*Hina Matsuri*) this year and the Japanese girls will return the compliment with Japanese dolls next year. Then the Race Sur-

Some years ago, about 1907, the McCollough family formed their first contacts with Japanese through assisting the Rev. and Mrs. Okazaki and Miss Nellie Fife in social affairs and in Sunday-school work. Later a fine Christian Japanese school boy came to our home, bringing as one of his dearest possessions a large Japanese Bible—the gift of his parents. He called himself Abraham, after Abraham in the Bible and Abraham Lincoln. After Abraham left our home, many Japanese have come and gone as members of our family circle. One of the acid tests of friendship is harmoniously living together under one roof. When Miss Florence Rumsey became the Superintendent of the Japanese Woman's Home, she asked me to help in the Educational Department. Soon after that, the Woman's Baptist Home Mission Board gave me my commission as missionary in 1917. The intervening years have been full of rich blessings; the serving of Jesus Christ our Beloved Teacher; the harmonious cooperation of our group of workers and of our Boards; and the enriching of our lives thru the fellowship with our Japanese friends. An estimate of the names recorded under my department is eleven hundred and fifty. This includes those taught English, Cooking, and Bible. Because Seattle is a port city, our local friendship list is constantly changing. Many friends, who have returned to Japan write, "When are you coming? We are waiting." We can sing, "Blest be the tie that binds our hearts in Christian love," knowing the tie connects our hearts here to Japanese all over the globe, extending on to the Great Beyond, where all races are one in the eyes of "Our Father who art in Heaven."

veys are first hand facts gathered to deal squarely with the situations. All of these are splendid and necessary, but it remains for Christians to plant the seed of understanding Christ love—the Christ who was color blind as E. Stanley Jones says. Dr. Ambrose Bailey said, “It is not necessary to make the foreigner your brother-in-law, but it is necessary to make him your brother.” It is our Christian obligation to open new life to the foreigner within our gate by training his ear to hear Christ’s voice and knock so that the newcomer’s heart will be opened to Christ’s presence.



HOME FOR JAPANESE WOMEN

A Christian center where doors are ever open to all comers. It is a lighthouse of God's love flashing its Light far and wide.

“‘Ye must be born again’ is the supreme aim of all of our work,” said our pastor Rev. Fukumatsu Okazaki when he spoke on the subject, “The 35th Anniversary of Japanese Work in Seattle.” You would have been deeply touched if you had heard his simple and impressive words at the Anniversary Banquet several months ago. “I was converted through the grace of God in Denver, Colorado, I came to Seattle about this time in March, thirty-five years ago. I reached here at three in the morning. I looked up the street and around the Japanese section (about six hundred Japanese here then). I went to the hotel, got down on my knees, and prayed to God that He would guide me and He would open a way for me to bring salvation to the Japanese here.”

Has God answered Mr. Okazaki’s prayer of thirty-five years ago? Five denominations and the Salvation Army are laboring in this Seattle field of eight thousand seven hundred, including the outlying districts. The churches are banded in a union known as the Domekai and the Japanese pastors join together in prayer retreats. “And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season,” comes to my mind when I think of the Japanese Baptist service here. Our work was a mere sapling at first, but now it is well-rooted and its branches are spreading far and wide. The streams of water have been loving prayers and service of Japanese and American but Christ’s redeeming love has given life. It would take a book to speak in detail of all the branches but you will wish to hear the main departments enumerated.

- I. *The Japanese Baptist Church*—New Building, 1922.
 - A. Adult Church—the preaching services are in Japanese.
 - B. Young People's Church—the preaching services are in English.
 - C. Graded Sunday school—486 enrolled, 325 average attendance.
 - D. Two B. Y. P. U's.
 - E. Prayer meetings.
 - F. Women's meetings.
 - G. English classes.
 - H. Gymnasium.
 - I. Social meetings and Entertainments.
- II. *The Japanese Baptist Kindergarten*—New Building, 1926.
- III. *The Japanese Woman's Home*—Christian Center, built in 1910.
 - A. Housekeeping rooms.
 - B. Nursery Department.
 - C. Employment Bureau.
 - D. Teaching Department—English, Cooking, and Bible.
 - E. Religious meetings.
 - F. Social Affairs—Parties, Dinners, Banquets.
- IV. *Extension Work.*
 - A. Home Visitation.
 - B. Teaching English and Bible in Japanese Homes.
 - C. Religious Meetings in the Homes.
 - D. Evangelistic Work in thirty Country Districts.
 - E. Evangelistic Work in Other States.
 - F. Correspondence.
 - G. Service in Japan Done by Converted Seattle Japanese.

Our force of missionaries is made up of the following:

1. Rev. Fukumatsu Okazaki—Japanese speaking pastor here for 35 years.
2. Rev. F. W. Wightman—English speaking pastor.
3. Miss Elizabeth Goldsmith—Superintendent of the Kindergarten.
4. Miss Florence Rumsey—Evangelist in Seattle and outlying districts.
5. Miss May Herd—Superintendent of the Japanese Woman's Home, head of the Nursery Department, Young People's and Sunday-school worker.
6. Miss Esther McCollough—Religious, Educational and Social Department.

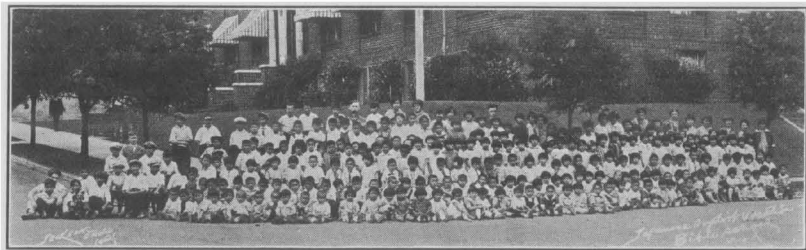
To this list should be added many names of those who so willingly give their time, efforts, and money to this one section of God's Kingdom. A missionary is really anyone who is a server and reflector of our Saviour.

All branches of work are necessary and they all work into the Christian life. Take for instance, the Nursery Department at the Japanese Woman's Home. Sachiko is one of the little ones being mothered there. Her father, Mr. Yamamoto, was not a Christian.

At last he came to conversion and in his testimony he said, "I wondered why Miss Herd and Miss Rumsey gave my Sachiko such loving care. I knew it was not for money. Then I decided it was the Christ spirit."

Mrs. Fukayama told us that she came to America eight years ago. She was met at the dock by Miss Ruth French, (one of our former workers) sent her children to Miss Goldsmith's kindergarten and to Miss Herd's Primary Department in the Sunday school, Mrs. Fukayama studied English and Bible under Miss McCollough and listened to Rev. Okazaki's sermons. Consequently all the workers were rejoiced over her confession of faith. Using her own words she said, "From the first, I had a longing for the Christianity in America. I was redeemed by Jesus Christ's innocent blood last spring. I thank God for His great grace every day."

"Tell about your new life in America," would produce various and different reactions in individuals. Christian Americanization



THE JAPANESE BAPTIST CHURCH DAILY VACATION BIBLE SCHOOL—A CAUSE FOR THANKSGIVING

is not simply teaching our habits, our manners, our language, our cooking, our mode of living. There is much more; it should be the sympathetic revealing of friendly, loving, understanding hearts—in other words the Christlike attitude of American Christians plus instruction. Continually we have tried to bring Japanese and American friends together where we have eaten together, joked together, talked over varied subjects together, and *understood* each other. Just last week, we took several of our Japanese friends to a large Interdenominational Church Federation Breakfast where all missionaries in Seattle were honor guests. In commenting about it, Mrs. Omoye, a banker's wife, said, "I was so happy at that meeting. I felt so warm. Sometimes I feel cold at meetings but that time I was warm. Many ladies said, 'How do you do' and smiled." An educated Japanese man visited Seattle; he stayed in a cheap hotel in the worst section here. Consequently, he didn't meet Christian friends and what he saw of American life was not uplifting. In telling of his impressions of America to friends in Japan, he said, "My, it is terrible over there; gambling, bootlegging, and other sins are flourishing." Some things unchristian, such as some Americans

making Sunday a holiday instead of a holy day cause our Japanese to say, "Aren't all Americans Christian, isn't America a Christian country?" Not long ago one of our Japanese Christian men Mr. Kato (A true evangelist), was calling on a couple who were not Christians. The Japanese woman said, "I worked in an American Christian home, but my mistress did not act Christian. I don't want Christianity." Then Mr. Kato said, "There are head Christians and heart Christians That American was just a head Christian." Just today, Mrs. Takakoshi said, "When we first went to Rainier Valley, the American children called to my boy, 'Jap! Jap! We don't want to play with you.' Miss McCollough, I cried but after we lived there five years all the children liked my boy and wanted to play with him. Before we came away, they gave him a birthday party, too. I was glad!" Yesterday, I received a note from an American friend in Montana to ask us how to approach their Japanese neighbors. I will answer, "The first approach is the warmth of Christian hearts." Misunderstandings arise through ignorance and through looking at life from different view points. Many Americans have asked if the Japanese ever laugh or joke because they have such serious countenances when seen on the street. Recently I was enthusing to an American friend about a group of about twenty-five Sunday-school teachers of the Japanese Baptist Church who gathered for a picnic supper, followed by a shower for a bride, then a social time, culminating with a fireside sing. And what a good time they had! And how they could sing all the hymns in English—from memory, too. My friend said, "How I wish I could have been there. So often we don't see that mood of the Japanese." All I have to say is that if you want to have a *real good time*, attend any Japanese social gathering.

One day I asked one of my English pupils,

"What is the meaning of present time?"

She quickly answered, "Christmas."

Another Japanese lady said, "Miss McCollough did you lose your *weight*?"

I looked puzzled and said, "Why, no, I know the *way* to your house very well."

She insisted, "O, yes, you are a little skinny now." "How are you, fine?"

I called out to a little boy one day, "How are you, fine!" "No, six," he said.

You can see in these conversations how easily it is for people to see things in just opposite ideas. So many times clouds hang low over our beautiful Cascades, but when the sun shines the mountains stand forth in their beauty. We plead with America to dispel all mists of misunderstandings, by letting the warmth of their Christian love penetrate to the Japanese hearts. Another thing,

when in doubt about other races, don't quote the newspapers but ask the missionaries, the teachers, business associates, etc. Americans ask us such questions as these: "Do the Japanese learn quickly? Is our cooking hard for them? Why, they can sing just like Americans, can't they? Are they spiritual?" To all of such questions we answer, "The Japanese are just like Americans—some are very clever and some are slow at learning." The fine thing, which proves an inspiration to us, is that lessons learned go more than skin deep. Sometimes I hear such unfair criticisms about Japanese. Although many Japanese live in very pretty American homes in the best residential districts, yet the bulk of our Oriental population here live in one district. Over and over again, my friends have asked me if I know of some American homes, with gardens where their little ones will not be forced to play on the streets. But such places, especially bungalows, are hard for our Japanese to find.



THE JAPANESE BAPTIST CHURCH, SEATTLE,
WASHINGTON

Have we seen Japanese lives "born again?" Yes, and what an inspiration it has been! There are certain qualities which are pronounced in all Japanese such as: industry, skill, patience, love of the beautiful, appreciation, honesty, cleanliness, the keeping of memorials, and the spirit of worship. The simple touching testimonies of our Japanese just grip your hearts. One of my pupils, a young man, was telling me just last week how he heard a missionary teacher in Japan tell about Christianity. "Never had Buddhism satisfied me," said my friend, "Jesus Christ and faith came into my heart like lightning, as soon as I heard that teacher's words." Last month, Mr. Iwasa, a member of our S. P. Bible Class said, "May I bring *gochiso* (refreshments) to class next Sunday? It is one year since I got new life. I was baptized on Mother's Day, 1926." Mother's Day was a sacred day to five in our class; the outward signs of their feelings were their Memorial offerings in our Service Box (Missionary Box) and their inspiring spiritual testimonies. Our Saviour's last command, "Go ye" is real to our Japanese converts. One year old Christian said, "I was so happy when I was baptized. It took me a long time to become a Christian. Last week I went to talk to my friend about Christianity but I'm afraid I'm not filled with the spirit because I couldn't lead her to conversion. We talked three hours but she couldn't see Jesus." As she sat down, her voice

choking and her eyes filled with tears, Mr. Kitamoto said, "The other day I saw a mother canary in a cage feeding her three babies. I thought how like Jesus that mother bird is. She sacrificed for her children. All the little ones have to do is to open their mouths for food, so with us, all we need to do, is to open our hearts to God's words—food for our spiritual lives." Several others who had found new life on Mother's Day asked for a Memorial Meeting in Mrs. Kurose's home. Mrs. Kurose said, "May 15th is my real birthday but Mother's Day is my birthday now because I was born again." One of our happiest experiences are such meetings in the homes—cottage prayer meetings or Light Circles as we call them. Just the very best service they can give is the motto of the hostesses. The homes are literally scoured, the rooms are decorated, some even make new Japanese pillows for the chairs, great pains are taken with the refreshments. There is the friendly welcome, then the meeting itself. How I wish you could all attend a Light Circle Meeting with me.



OUR JAPANESE ORCHESTRA

How can we know Jesus unless we open our hearts to Him? We tell our Japanese friends, "How are Americans to know you unless they can look in your hearts. We know your love for Jesus, now won't you serve Jesus by trying to testify for Him in American meetings?" For our American born Japanese young people, it is no task to speak in public, but for our Japan born Japanese women it is very hard. Mrs. Izuta has come with us several times. Dressed in Japanese costume, her face beaming with Christian happiness her speech, as follows, always makes a strong appeal: "What I Found in America. When I was a child in Japan, I went to the Buddhist Sunday school. My family are all Buddhists.

"I have lived in America about ten years. Some friends wished me to be a Christian and to be baptized. I could not understand the Bible well. Until two years ago, I was a Buddhist. Then I studied the Bible, I went to church and I believed in Jesus Christ. I was baptized in the Japanese Baptist Church last Easter. The Bible was very hard for me before. Now it is like an open door. I have peace in my heart. I am happy every day." I wish you could know Mrs. Onoye. She is such a cultured Christian mother. We asked her to speak on the subject, "What Christianity Means to Me." Do you

think an American could express the answer any better than Mrs. Onoye? "What does Christianity mean to me? I think the answer to this question is just the same as why do we need the doctor? You know when we do not feel well, we call for the doctor. Just like that, when we have some inside trouble, we look for the true religion Christianity, and we call upon God the divine Healer for help."

I wonder if there are some who can dare to say that they have no sins at all. All sinners knock at the door of Christianity at first, thus they can make themselves pure. Then they will thank God for His great work. I want Christianity to bring the Kingdom of God on this earth. "For God so loved the world that He gave His only begotten Son that *whosoever* believeth on Him should not perish but have everlasting life." He asked Mr. Kitamoto, one of our year old Christians, to be toastmaster at our S. P. Bible Class Supper. The Americans and Japanese there were so impressed with his remarks. After telling about his joy over his baptism he said, "One morning when I was on my way delivering goods to one of our customers, I saw a billboard sign which was a Near East Relief sign. On this board, there was a tall mountain, on the top of the mountain there was a man who was reaching his hands to lift the boys at the bottom to the top. When I saw this wonderful picture, I was so happy to know that God had showed me how to share my happiness. So I delivered something to another American customer. When I was there she asked me how I felt so I answered, 'Today is the happiest I ever had in my life', then she asked me what made me so happy so I said, 'If you will believe every word I say to you, I know you will be happy as I am now.' Then she replied, 'Yes!' so I told her the gospel message. While I was speaking to her she had her heart opened and believed every word of God, so now she is living with everlasting happiness."

So far, I have been speaking especially about our older Japanese, but our Japanese young people must be mentioned because they are one of the dominant factors here. Miss May Herd is not working for them but with them as an older Christian sister and guide. (That is the light in which we all wish to be taken as sincere Christian friends. By the way, I have heard Miss Herd say, "Don't say sacrifice, I just love what I'm doing!") So we all say, "What we are doing is not work but pleasure.") Rev. F. W. Wightman, our city missionary, has been having spiritual religious meetings in English with about sixty of the younger Japanese present. Then Miss Florence Rumsey has been doing fine evangelistic service not only among the adult Japanese but their children in the surrounding country districts. Many have opened their hearts to Christ, they have been converted, and now they are doing active service. For instance: our Sunday-school Superintendent, many of the Sunday-school teachers, some of the Kindergarten teachers, the leaders of

our B. Y. P. U's. are strong Christians among the Second Generation. Some have been trained to love Jesus from the time they were little ones in the Sunday school and in the Kindergarten. Others have come to this country in their teens, have become acclimated to this new home in every way, but best of all they have taken Jesus as their guide. Such a one was Miss Uchino, who in four months' residence at the Japanese Woman's Home not only looked like an American girl but she had found the best America has to offer—the salvation of our Saviour. We had a fine Union Meeting last Sunday evening of our Japanese and Chinese Young People at the Japanese Baptist Church. Last month, the same B. Y. P. U's. had a meeting at the Chinese Baptist Church. When our Christian young people draw closer together all over the world, then we will have Christian Brotherhood in the future. Our Christian young Japanese are beginning to make Christian homes. We have high hopes for these young lives who are beginning to shine in our schools, in business, in churches, and in their homes.

Our Japanese come to this country where we have even on our coins "In God we Trust." They come here for education and business, perhaps for a few years, perhaps for many years. How necessary it is for Americans to show the Christ spirit so that our Japanese when they go back to Japan will say, "We trust God." Day by day, in every way we have the honor of revealing and reflecting Jesus to the newcomers. I must mention the working of God's spirit in the life of Mr. Kotayashi, a highly educated Japanese business man who came to Seattle several years ago. When he returned to Japan his life was more abundant because he had found Jesus here. He lived in the McCollough home, attended our First Baptist church, and thoughtfully and carefully studied Christianity before he accepted Christ. He said that when he was in Japan, he wished his wife to go to Sunday school and be a Christian because he didn't want a nagging wife. She learned hymns and sang them around the house; but he thought them effeminate. After he came to Seattle and became a Christian, he learned to love to sing gospel songs. His comment was, "What a change in psychology." His wife and children came to Seattle to help Mr. Kotayashi make a happy Christian home. On their eighth wedding anniversary he said, "I told my wife to think about the changes in those years. We began our married life on forty yen (twenty dollars a month). Now we have a nice home, two children, I have a good position, but the greatest thing is that we are both Christians. We have Christ in our home and peace in our hearts." The Kotayashi family are living in Kobe now in an American home. They wrote asking me to spend a year with them and to establish a S. P. Bible Class in their home. A young Japanese man came to this country several years ago to learn more about the automobile business. Thru contacts with

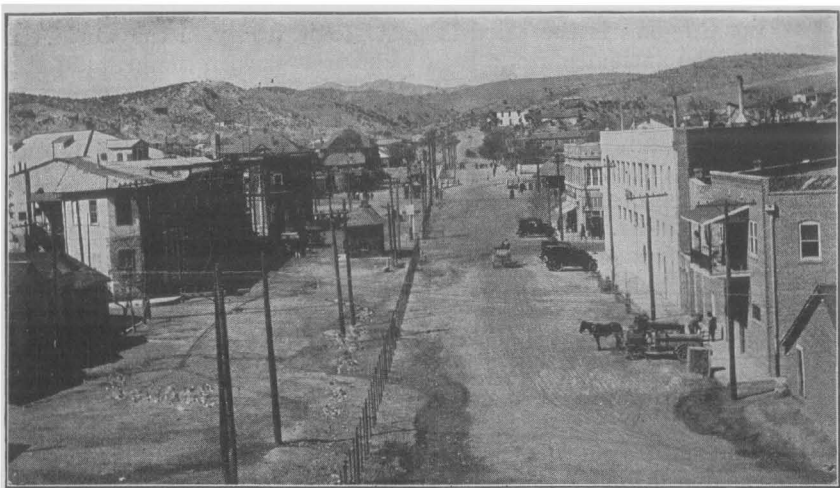
Christians, he became a most zealous Christian and Christ server. A year after his baptism, found him in the east. From there he sent a lily which he had painted with these words, "Let me share with you the greatest joy on this Easter Sunday, for I am a year old now." Now he is in the automobile business and in his Heavenly Father's business too, in Kyoto. He writes, "I am trying to find opportunities to let people know Christ, wishing to 'Brighten up the Corner' where I am. Two of my Sunday-school boys were baptized. I think it is very important here in Japan to put an at home feeling in churches and Christianize our homes. It will bring out real evangelizing results." Several years ago one of our Japanese consuls was forced to go back to Japan on account of serious illness. After they had returned to Japan, his wife wrote concerning his sickness and his new found faith, "Amidst the serious time of his illness he was baptized. It seems to me like a miracle, because he has never thought about Christianity, even Buddhism until now. But since he has been to Seattle and had so many chances to know Christianity and earnest Christians, his mind felt affection about religion." Then later we were saddened to hear of the consul's death. His wife wrote saying, "Now the greatest Healer has healed his sufferings. I know he is safe in the arms of his Heavenly Father."

In conclusion, I quote the following newspaper clipping: "A thirteen year old Japanese girl has won a silver trophy in the California Legion Contest by the following creed: 'I pledge allegiance to you, flag of my United States, in word and deed. I believe that you will help me to be a loyal citizen in peace and in war. I believe that you will lead the world, not only in strength but in righteousness. I believe that your stars are the shinning symbol of the eternal brotherhood of man in this world. Old glory, as I stand and salute your heroic colors of red, white and blue, I promise to follow your ideals of liberty, justice, and peace, not only for America but for the world.' " Let us all take this creed as our own, remembering that we must march onward with our neighbors in Christian love with the Cross of Jesus going on before.

WOMAN'S CONTRIBUTION TO MISSIONS

Their splendid army of unpaid helpers.
Their close contact with the local churches.
Their system of minute supervision.
Their network of meetings and conventions.
Their flood of attractive missionary literature.
Their alluring but comprehensive mission study text books.
Their summer schools and institutes all over the land.
Their constructive policies of prayer, finance, education, expansion, standards of excellence, and honor rolls, have developed in state, association and local auxiliaries, leaders with vision and the breadth and grasp of a statesman. Women with courage, with daring, with imagination, with initiative and with constructive ability have added to the efficiency of every department of Christian work.

ELLA D. McLAURIN.



A TOWN ON THE BORDER BETWEEN MEXICO (LEFT) AND THE UNITED STATES (RIGHT)

Note the iron fence which marks the international border line. At the opening is seen the shelter for the customs officer who sees that nothing contraband passes the border. (Plate from "Over the Border," Missionary Education Movement.)

On the American Side of the Rio Grande *

BY THE REV. THOMAS BURGESS, D.D., NEW YORK

Executive Secretary Foreign-Born Americans Division, Department of Missions of the Protestant Episcopal Church

TAKE a map of the United States and draw along the coast and border a strip 200 miles wide, all the way from San Francisco to Galveston, over 2,500 miles. Except at the two ends the majority of the population of this strip—somewhere between 1,000,000 and 2,000,000—are Spanish-speaking. They are of all grades in the social scale, but the majority are the so-called *peons*. These gain their precarious living by doing America's hard and necessary labor in agriculture, construction and mining. They are also spreading out all over the country, called to do the "dirty" work, from which the rest of us, the other immigrant races, have graduated. "Fine laborers, cheerful and obedient they are, if you know how to handle them," said most of the employers I met on the border. In fact, prejudice against Mexicans decreases the nearer you get to them.

It is a wonderful land through which I traveled, the vast distances, the fascinating deserts, the everchanging mountains and the cities surrounded by fields and orchards which are garden spots of the world, wrested from the deserts by irrigation. You cannot appreciate the fascination of this region unless you have been there.

*From *The Spirit of Missions*.

Los Angeles is the third largest Mexican city in the world. I stood in the ancient plaza, a little palm-tree park in the heart of the city near the new city hall. Hundreds of Mexicans, men of every shade, were lolling about its seats and walks. A crowd of them was watching a Chinese New Year dragon bobbing about on the top of white trouser legs, driving out the devils. On one side of the plaza was the graceful Mission, one of the oldest Roman Catholic churches on the continent. On another side was the ungraceful Methodist Church, and beside it the framework of a great seven-story Methodist Community Settlement House. This plant when finished will cost \$300,000. The highly educated Mexican pastor has been there fourteen years, and has a regular congregation of six hundred, and hundreds of children. I asked him, "How am I going to answer the common accusation that the Mexicans are hopelessly worthless?" He replied "Simply cite the results of our work. Tell of the large numbers of families made over by our mission here into clean-living, efficient and devout American citizens."

In an autobus, a seven-passenger car, and also a public "stage," I rode all day across the bottom of Arizona, from Douglas through Bisbee and Tombstone to Nogales, a land of mountains, great copper mines and never-ending deserts, famous in pioneer days. We never were below 4,000 feet above sea level, and one mountain pass was over 6,000 feet, higher than Mt. Washington. Part of the way my only traveling companions were a Jewish salesman who has his office near the Church Missions House, and a Mexican miner who had been in Detroit and was going to Yuma. The Mexican, like all his race, was courteous and affable. By sundown we reached Nogales, where the railroad runs across in a gap of the eight-foot wire fence international border. I saw there many Negro United States soldiers, a regiment of whom are quartered at Nogales.

Next morning I stood by a street gap in the wire fence and watched hundreds of bright-faced Mexican children coming across the border to attend public school in the United States. Then our rector took me to the school and I was much impressed with the way American teachers are caring for the little Mexicans. In the lowest grade, where they first learn to talk English, these Mexican youngsters described proudly for us the pictures on the walls, as did two small Chinese boys recently landed. Our Nogales, Arizona, priest himself has been forbidden to cross the border. Bishop Seaman not long ago tried to drive across the international bridge at El Paso and was told by the Mexican official to go back and change his clerical collar.

In the flourishing city of San Antonio I visited the beautiful community center of the International Institute of the Y. W. C. A. I had already, in El Paso, crossed the trail of the national head of the institute, Mrs. Bremer, of New York, surveying the border for



PROTESTANT MEXICAN CHAPEL AND CONGREGATION AT ORANGE, CALIFORNIA

This beautiful little building was given by a local interdenominational Bible Class. It cost \$4,000. The congregation are either Mexicans, or of Mexican parentage. (From the *Spirit of Missions* and "Over the Border," Missionary Education Movement.)

the first time, like myself, but going the other way. With her was her southwestern executive, a real specialist on Mexican work, Miss Grace Love. She is a church woman with headquarters in San Francisco. From these well-known social workers I obtained a lot of valuable information and advice. After leaving the institute in San Antonio I went a few blocks to the little Southern Baptist Good Will House, with its bare Sunday-school room, where I was, as everywhere, cordially received.

From there I walked about two miles in the mud through the heart of the Mexican part of the city. There are over 60,000 Mexicans there. It had none of the picturesqueness of the flat adobe houses such as I saw almost everywhere else. Ramshackle, squalid frame one-story buildings, no trees nor grass, everywhere rubbish, poverty, countless children. On a big lot in the worst section stood two well-constructed buildings, wooden, about 90x30 ft. each, the Southern Methodist Social Center, a veritable oasis for the Mexicans, and around the corner an attractive Methodist Church with its Mexican pastor. In this Social Center a corps of trained, devoted women carry on a great work, kindergarten, day nursery, recreational center, clinic with ward (this last is run by city nurses and doctors). Until St. Mark's Church built its tremendous Parish House this year the gymnasium of the Methodist center was the best basketball court

in the city, and its team the champion. The Mexicans, both boys and girls, become adepts at athletic sports. Miss Mitchell, the head worker, said: "Social service without religion leaves out the foundation. Our children graduate naturally into the church and its activities. Our Spanish language church is filled, and also our English churches all over the city have Mexicans among their members."

Laredo, on the Rio Grande, a hundred miles south of San Antonio, is another fascinating border city, with a Mexican mayor whose wife is a Protestant church member. Sunday afternoon, we visited the beautiful Southern Methodist Holding Institute. Its principal, Dr. Skinner, a devoted, broad-minded, fine type of school head, showed us all over the buildings and grounds. This great school overlooking Mexico has flourished for forty years, was built and partly endowed by a devout Methodist woman, and is supported by tuition fees and grants from the Methodist Board. There is a corps of twenty-one teachers, and some 300 boys and girls of all grades, mostly boarders. Its graduates are eagerly sought for clerical work by the business men of Texas. Many of its boys and girls have become missionaries to their people on both sides of the border. The finely-equipped schoolrooms, library and dormitories have an air of brightness and refinement. The theatre-like auditorium and chapel centers most impressively in its one adornment, a life-size Hoffman's "Christ in the Temple."

I visited elsewhere churches, welfare centers, schools and seminaries, Presbyterian and Congregational, as well as Baptist and Methodist, South and North.

Roman Catholic churches I saw a-plenty and large numbers of Mexicans attend them. But I was told that the men were becoming indifferent and hostile, and that the boys and girls growing up amid American life were fast leaving the Church of their fathers and all religion.

The Presbyterians (North) in 1926 appropriated for Mexican work in the United States \$250,000; the Methodists (North) \$100,000. Each of these, and also the Methodist (South) has in the border field three field executives and about 50 pastors, 60 teachers and 20 social workers. The Baptist (South), Baptist (North), Congregational and Presbyterian (South) have each about half that number, while a lesser number are faithfully working under the Disciples, Free Methodists, Friends and United Brethren. The Protestant Episcopal Church has only two women missionaries, sent and financed by the church.

Although I gleaned, from those who know the Mexicans well, all sorts of contradictory statements as to their worth or worthlessness, it is quite true that the Mexicans are just human beings, rather lovable, and with as great potentialities for good as any other race, and as much right to God and life. What they need is a fair chance.

BEST METHODS

THE ETHICS OF PROGRAM PREPARATION

BY MRS. WILLARD H. SMITH, HAMILTON, NEW YORK

The construction of programs for any phase of religious education is a serious business. To be educationally sound a program must produce an impression that will perpetuate itself in logical expression.

To be spiritually successful it must leave one with a greater desire for improvement and a stronger determination to attain it.

Programs are not like poets, they are made and not born. True there may be now and then a program which seems to spring full-panoplied for action from some Jove-like brow but that is the exception, and not the expectation of the ordinary mortal.

Every program with "an aspiration for an ultimate arrival" must first be prayed over; second, thought over; third, worked over and fourth, put over. This of course applies to the made-to-order program of individual effort. In the case of the "ready-made" program such as the "How to Use" and "Suggestions for Leaders" material that comes as "first aid" to the study books, these processes have already taken place. However, it remains for the user to vitalize even these prepared programs by putting something of himself into them in the way of energy and prayer. [Time was when missions was adjudged a feminine noun and declined accordingly but since Religious Education has acquired capitals and masculine cooperation one may use "himself" with actual as well as grammatical accuracy. So much for progress.]

Program preparation in these days means not *what*, but *how*. With the general topics selected and sponsored by the Central Committee of the United Study of Foreign Missions,

and the Missionary Education Movement and Council of Women for Home Missions and the wealth of supplementary material offered by all the denominational Boards, there is often an embarrassment of riches.

What most concerns the program maker is what portion of this material is best suited to the church and community for which the study is being prepared and just how it may be served to accomplish the desired results. Who knows, perhaps some day we may have persons specially prepared to become Program-Tasters!

A noted social worker is quoted as saying that "the present-day family is an experiment in antagonistic co-operation." Such a definition must not be applicable to the various parts of a single program nor of a series. Programs for the regular sessions of a Woman's Society, for Study Classes or a School of Missions should be like the pearls which the advertisers tell us may be successfully matched and added to the string from time to time, making a perfect chain.

Program making is an art, but one that can be mastered by patience, perspicacity and prayer.

How the Baptists of the North "Went up in the Air"

One of the most successful plans for denominational getting together was inaugurated and carried to a satisfying conclusion by the Board of Missionary Cooperation of the Northern Baptist Convention this last winter.

It was planned to make January the month for disseminating missionary information, a "reign of facts." Some one has said that facts are our scarcest raw material. The

plan was to insert them in the corporate body in such a skillful manner that the inoculation might be not only painless but pleasing and the results hoped for were immunity to ignorance and indifference.

Details of the plan were worked out with infinite care and early in the fall announcements began to appear in the denominational press.

For instance, the back cover of the monthly magazine of the denomination, bore this admonition

Look Out
for
A UNIQUE TOUR
of
BAPTIST MISSIONS
See November Missions

This was followed in November by

SAIL IN JANUARY!
CIRCLE THE GLOBE WITH
NORTHERN BAPTISTS
Make Your Reservation Without Delay
All Northern Baptists are invited to make an aerial voyage around the world that will occupy the thirty-one days of January.
A trip of *fascinating* interest, which no Baptist is too poor, too rich, too young, too old or too infirm to take.
Follow through lands of wonder and of mystery the chain of Baptist mission fields upon which the sun never sets.
Travel in an amazing airship which guarantees all the comforts of home by taking the home along.

Book Now!

Ask your pastor or the Tour Committee of your church how to get a ticket and thus become entitled to receive a copy of the *World Tour Log*. This unique publication will be in such demand that applications for it should be made as soon as possible.

Meantime associational leaders in every state had been called together, the plan explained in detail to them, and the carrying out of the plans in the local churches left to their responsibility.

During December local "Tour Committees" were active in bringing the churches into line ready for action in January. Four minute speeches were advocated but every committee was intrusted with minor details of getting the message across as seemed wise in their estimation.

Late in December tickets were issued to the members of the congregations at a called or regular meeting of the churches, by the local Tour Leaders.

WORLD TOUR TICKET

Around the World with Northern Baptists

THIS TICKET

when signed in space below is good for first-class passage

AROUND THE WORLD

in the Airship

EVANGEL

visiting Northern Baptist Mission Fields as scheduled in the *Log* to be provided before the Tour begins. Side-trips will be included as desired.

Signatures of Members of Family Enrolling for Tour

.....
This coupon to be detached by Booking Agent and retained for record.

THIS CERTIFIES THAT

of
(Name of Passenger)
and—members of his or her family are booked as passengers for the

WORLD TOUR

On signing on the dotted line each family received a copy of the "Log," a gaily colored folder after the likeness of a trans-continental railway time table but of such clarity that a

wayfaring person of either sex need nor err therein.

This log contained the line of travel traced upon a map and showed the daily itinerary of the tour of all the mission stations to be visited at home and abroad, one for each day of the month of January, with a brief description of the work carried on and a passage of scripture to be read en route. And the descriptive matter and the passage of scripture were both so brief that no one would dare to complain of lack of time.

Of course the design was to whet the appetite for more substantial fare. The "Log" was illustrated with appropriate scenes of the visited fields and numerous side trips were cannily suggested for more adventurous spirits as, for instance, after the description of the Belgian Congo stations an inviting little foot-note suggested "For delightful side-trip see Hewing a Station out of the African Jungle" (9 cents).

All the denominational papers carried the material to be read and also additional facts and illustrations so that if any failed to receive a copy of the "Log" they were easily put in touch with the program through the other papers.

Very thriftily too, ruling was made that five points might be added to the regular Reading Contest totals for every person who read the "Log" daily; thus intellectual indigestion was prevented and the every-dayness of the whole plan emphasized.

Even personally conducted tours sometimes meet with unavoidable accidents and delays but every single tourist of the good ship *Evangel* was set safely down at his own doorstep at the appointed time on the last day of the tour—much refreshed and stimulated and with nothing to unpack but very pleasant memories and a firm determination to "do it again."

The following summing up is from The Editor's Point of View in *Missions*:

EVERYBODY TOOK THE WORLD TOUR

The Baptist World Tour caught the imagination of the Baptists from California to Maine as nothing else has done within the memory of veteran leaders of the denomination. Even in the early days of the New World Movement there was no promotion project that allured so many people into a simultaneous consideration of our missionary and educational enterprises. Reports come from all sides of the unusual interest aroused and of the varied ways in which the Log was made to spread information in family circles and church services. The first issue of the Log was 325,000, and a second had to be printed, bringing the total called for up to 365,000. As there are estimated to be about 400,000 families in the Northern Baptist Convention churches, and family distribution was aimed at, it can be seen how wide was the outreach of this unique piece of travel literature. The state secretaries say they have never known anything to equal this tour in attracting and sustaining not only interest but participation. Dr. Bowler and his associates are certainly to be congratulated on the unexampled success of this original method of promotion. It has not only stimulated interest and imparted valuable information but it has tended to draw the hundreds of thousands of travelers together in the bonds of Christian brotherhood and the consciousness of sympathetic fellowship. It has also created a feeling of expectancy. Now that we have experienced the joy and satisfaction of doing a fine piece of work together we shall not be likely to rest content without finding some new way to repeat the process of simultaneous stimulation of interest.

A Reasonable Program of Missionary Education for the Local Church

It should join expression to impression; action to inspiration; doing to hearing; effort to information.

1. Systematic presentation of missionary information and missionary inspiration by the pastor in connection with the meetings of the church for worship.

2. Monthly missionary prayer meetings, directed by the pastor, under the auspices of the Women's Missionary Society, the Church Missionary Committee, or some other group.

3. The systematic presentation of Missions in missionary facts, in missionary stories, in missionary drama, to all departments of the Church School.

4. An annual standard Church School of Missions under the direction of the Church Missionary Committee.

5. A missionary library for all ages of readers, with special reference to the participation in the National Reading Contest.

6. Systematic distribution of free missionary literature, to all who will read it,

under the direction of a Secretary of Literature appointed by the Church Missionary Committee.

7. Bringing missionaries and missionary leaders to give missionary messages to the church and to the various church groups.

8. Enlisting the members of the church and the various church groups to give weekly offerings for the missionary enterprise.

9. Having a definite plan for reaching those in the community who have not allied themselves to Christ and the Church. Evangelism is Missions in action.

Note:—The above program can be worked by any church. It should not be attempted all at once. If large parts of it have not hitherto been put into effect. It should be built up gradually. Any church that will work the program, will become thoroughly missionary in spirit and service and will make reasonable advance in Christian fellowship, in membership and in output of spiritual service. Try it.

Pungent Paragraphs for Place Cards

The president of a Missionary Society suggests that at church suppers, White Cross luncheons, etc. it is a good idea to have some stirring items of interest which may be read at appropriate intervals to add a spice of seasoning to the mental pabulum of the participants.

The following clippings are "a free sample":

The American Bible Society sold more Bibles last year in China than in any other country on earth. The number reached the amazing total of 4,092,700 copies, as against 2,860,400 copies in English-speaking countries and 982,900 in Japan.

The following prayer is being offered each week in the Madras Union Christian College, India, showing that the influence of this effort is being watched eagerly and anxiously by our Christians in the Far East as well as in Latin America.

"Prayer for U. S. A."

"We beseech thee to grant thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept."

Many children of Buddhist parents are in the Sunday school at the Japanese center, Los Angeles. There is a Buddhist temple erected at a cost of \$150,000 within four blocks of the center. A day school of one and one-half hours is conducted at the center for Japanese children after the public schools close. There are 16,000 Japanese in the section of the city where the center is located.

There were seventeen daily vacation Bible schools in India last summer. The Entally women's school in Calcutta carried off the palm for training and directing twenty of its students. The Carey church is head-

quarters for India. Judson College in Rangoon is the center of interest in Burma. One of its students, a former Buddhist monk, conducted a school in Buddhist village and with his own hands constructed the building in which it was held.

The Mexican Federal Government has had a large force of men touring the United States for the past six months studying the living conditions of their citizens in the U. S. A., to find out what they have gained by their time spent in our country. Do they come back more industrious? Are their homes equipped with more conveniences? Do they now seem anxious to have their children in school? Do they have a desire to save for the "rainy day"? And do they fall under the influence of the evangelical faith?

At Green River, Wyo., Irtense Large, a twenty-year-old Indian girl is teaching the white children of the descendants of the frontier pioneers. Miss Large is the only teacher of a rural school fifty miles north of this city, in a district removed from railroads and traveled highways.

It is also a good idea to use these items on the Church Calendar the Sunday previous to the monthly missionary meeting. Perhaps some shut-in member might be the chairman of a Clipping Committee, with much happiness to herself and benefit to others.

Something New in Nova Scotia

Almost every pastor admits that among the men of the churches there is a great poverty of interest in missions. This is largely due to the fact that the church has had no definite program for men and missions. When the need for funds for the work becomes urgent we call in a specialist to give an address on missions and make an appeal for money. Invariably the men respond generously, making possible the carrying on of the work. But is it not generally felt that such a method fails to achieve the highest end? The missionary thrill soon passes away and the men lapse into their former indifference to be aroused again by another appeal for which the plate is passed.

Now every one concedes that the women of the churches are far ahead of the men in missionary work. The reason for it is in the fact that they

have a missionary program. This has provoked them to great interest and effort with splendid results. If such a method has been of value to the work and to the women, and who will question it, why not something like it for the men? Missionary meetings for men need not be of the same type as those for women. Their program must be a man's program. Not long ago we organized in the Sydney Mines Church a Brotherhood for fellowship and mission study.

Our membership is not large. We held lately the first public men's missionary meeting in the history of the church, and it was a great success. From the meetings and study the men are getting an uplift and interest they never had before in missions. To arrange the program entails some work but it abundantly pays.

(Letter to *The Maritime Baptist*, signed W. B. B.)

In a later issue of the same paper Dr. J. H. West, a missionary to India, offers some constructive suggestions as follows:

"A committee might collect suitable material on our various missionary enterprises and publish it quarterly in the form of lessons as a guide for those for whom an original program might not be expedient. This could be gotten out annually or oftener if it seemed advisable.

"Nearly every church already has its Men's Bible Class and one period a month might be devoted to the consideration of some phase of mission work."

He says, "As a missionary I cannot help feeling that if men as well as women were organized for the prosecution of our missionary obligation great things would be accomplished and Christ would have less reason to be disappointed in us."

A TESTED PROGRAM

BY THE REV. WILLIAM G. TOWART

A Program of Religious Education as Functioning in the First Baptist Church of Bennington, Vermont

Religious Education is not merely a fine phrase today but every church that is awake to its full responsibility is considering such a program very seriously. A religious educational program cannot be launched in a day or brought to fruition in a year. A church must set for itself a goal and then after painstaking preparation, like the sower, it must await the harvest.

The first essential is a capable leader. This may be the pastor of the church or a director of religious education. The director should be trained for the work and should have the fullest cooperation of the pastor and the people. He should know the needs of all ages in the church parish and be able to plan and carry out a program which shall meet these needs.

In our program of religious education in the Bennington Baptist Church we are touching young life and seeking to develop Christian

personalities, through instilling the ideals of Jesus Christ and guiding all activity into Christlike conduct. This is our supreme aim, and as a means to that end we have the finest equipment we can afford, a simple workable organization, and a unified program which meets all the needs of each age group.

Our school is graded by departments according to the best known methods as follows: Cradle Roll, from birth to four years of age; Beginners: ages 4-5; Primary: ages 6-8 or public school grades 1-3; Juniors: ages 9-11 or grades 4-6; Junior High: ages 12-13; High School group: ages 14-17; Young People: ages 18-25; Adults: all over 25 years.

Each department has one organization, through which all activities function, instead of having in each department a multiplicity of organizations which tend to cause confusion

and over-lapping. Each organization, above the primary grade, meets three periods a week from September to June. A program which includes worship, instruction and various types of expressional activities, functions through these three sessions. In such a method there is no duplication of officers or committees and all the members of each department are encouraged to attend all three periods.

The three period plan works out as follows: for instance, in the Junior department the pupils meet as a church school group on Sunday mornings at 9:45 and are instructed in Bible, Hymnology, Memory Work, Bible Geography, etc., all of which are usually correlated. During the church hour, from 11-12 a. m. this same group meets as a Junior Church, the Primary children joining with them. They unite for the first part of the program with the adult church and then march out during a recessional hymn, continuing with a service of their own in the chapel. There they have a complete worship program of hymns, music, scripture, prayer, offering, and a story, adapted to their interest, understanding and needs.

The Juniors meet for a third session in a weekday class, where they are given supplementary religious instruction and directed in Christian living, through social, ethical, service and religious activities. Several times during the year they meet as a social group.

In the Junior High department a similar program is carried on, except that the boys and girls do not meet with the Junior church but are encouraged to attend the adult service. For weekday work the boys and girls are separated into two clubs, each with a program based upon the four-fold idea of life.

In place of the former Christian Endeavor or Young People's Union there is one organization which directs all the activities of the High School group and young people. They meet in classes in the church school and are encouraged to attend morn-

ing worship. Sunday evenings they meet as a group in what is known as a Fellowship Service. This Sunday evening program lasts for two hours, the first hour being very informal and of a social nature. After light refreshments there is a short devotional program led by one of the young people and followed by the discussion of some subject of vital interest to young people. This organization meets once a month for social purposes. Community and world service activities are included in their program.

Each Sunday little children, too young to attend the Junior church, are cared for through an organization known as the "Kinderkirk" which has a program of stories, hand work and play.

Supplementary instruction is given all ages through a School of Missions which meets for six weeks in the autumn. [Enrollment fee for adults, twenty-five cents for the session.] The Forum held Sunday evenings during January and February afford an opportunity to hear leaders of National and International reputation. A Vacation School is held during four weeks in July for boys and girls. The last two of these organizations are community projects under the auspices of the Protestant churches.

We aim not only to touch the lives of those who attend meetings at the church but to reach into the home and minister to the needs of every member of the family. This work is done through our Cradle Roll department with its quarterly magazine and visitation, and the Home Department for adults which also has a quarterly magazine distributed by personal visitors. We have a staff of visitors, organized under the family group plan with a captain, eight lieutenants and a corps of visitors. Realizing the home influence in the life of a child, we have organized the mothers of our younger children into a Mothers' Club.

Next month Mrs. Dan Brummitt will take up the Mission Study textbooks.
--

A Missionary History Test on Japan and Korea

BY BELLE M. BRAIN, SCHENECTADY, N. Y.

WHAT IS YOUR SCORE?

HERE are twenty questions on Japan and Korea which THE REVIEW offers as a test of your knowledge of the history of missions in these lands. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers score 50 per cent, and so on. The answers will be found on page 718, but do not consult them until you have tried to answer the questions.

1. Who was the first Christian missionary to Japan?
2. How long was Japan closed to the world after the attempt to exterminate Christianity early in the seventeenth century?
3. Who finally succeeded in unbarring the long-shut gates of Japan after many unsuccessful attempts had been made?
4. What hymn was sung at divine worship on board the flagship of the United States squadron at anchor in the Bay of Yedo on Sunday, July 10, 1853?
5. Who were the first two Protestant missionaries to Japan?
6. What did the missionaries find posted on weather-beaten notice-boards in all parts of the Empire?
7. When and where was the first Japanese Protestant church organized in Japan?
8. What great translator of the Japanese Bible was also compiler of the Japanese-English dictionary?
9. What pioneer missionary, born in Holland and educated in the United States, served as confidential adviser to the Japanese Government for many years?
10. Who instructed Renjio Shimooka, the first Japanese photographer, in the art in which his countrymen are now so efficient?
11. Of what was Jonathan Goble, the first Baptist missionary to Japan, the inventor?
12. What was done with the fund started for Japanese missions at a meeting in William Ropes' parlor, Roxbury, Massachusetts, long before Japan was opened to foreigners?
13. Who was Captain Luke Bickel and what did he do?
14. Who is the author of "The Three-Hour Sermon" that has won so many souls in Japan and elsewhere?
15. What Japanese boy, who ran away to America to seek God and get an education, became a college president in his native land?
16. By what name is Korea now officially known?
17. What Scottish missionary baptized many Koreans living in the valleys of Manchuria and translated and distributed the Scriptures in Korea before the arrival of the first Protestant missionaries?
18. Who opened the first hospital in Korea?
19. What pioneer missionary conducted the first communion service in Korea in his own home on Christmas Day, 1887, with seven Koreans present?
20. What, besides faith in Christ, is considered a requirement for church membership in Korea?

Woman's Foreign Mission Bulletin

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

PRESBYTERIAN FIRST BIENNIAL MEETING OF WOMEN

A denominational gathering which had more than denominational significance was held in San Francisco May 19th to 24th, when Presbyterian missionary women gathered for their first biennial meeting. This gathering marked the completion of the year of "The Call to Spiritual Advance" which had been sounding through the missionary societies of the Presbyterian Church, U. S. A. With no prescribed financial goal, with no effort for increased numbers, the call had asked only that the women deepen and enrich their spiritual life.

The first Biennial met in the week preceding the 139th General Assembly. The first three days were given to organizational conferences for Board secretaries and members with the synodical and presbyterial representatives. The last three days were for these delegates and for the larger group of women who came without official appointment to attend this important gathering. The sessions were held in the Clift Hotel and in the First Congregational Church.

The mission boards alternated in presiding over the Biennial, Mrs. John Harvey Lee of Philadelphia, acting chairman of the Woman's Committee of the Board of Foreign Missions, and Mrs. H. C. Louderbough of Englewood, N. J., of the Woman's Committee of the Board of National Missions, taking the places which would ordinarily have been occupied by the two vice-presidents of their respective boards, Miss Margaret E. Hodge and Mrs. Fred S. Bennett. Miss Hodge has been, for many months, confined with a broken hip, while illness in her family had compelled Mrs. Bennett to relinquish all public service for a time.

The women secretaries of the two boards were always ready to make suggestions and answer questions. Board members who have been carrying special tasks also gave the benefit of their experience, especially in the conference days of the Biennial. Furloughed missionaries from both home and foreign fields were present and took part in the programs. Among these were such leaders as Miss Donaldina Cameron of San Francisco, whose remarkable work in rescuing Chinese slave girls brought to America is well known; Dr. Albert B. McCoy, superintendent of Presbyterian Sunday-school missions in the South, who was one of the Negro representatives of the Presbyterian Church, U. S. A., at the Le Zoute conference on missions in Africa last summer; Dr. Robert N. McLean, superintendent of work among Spanish-speaking people of the Southwest; Mrs. Wallace McAfee of China, Mrs. Charles M. Spining of Chile, and many others. Mrs. Charles K. Roys, one of the executive secretaries of the Board of Foreign Missions and Miss Gertrude Schultz, secretary in the home base department of the Board of Foreign Missions, who had just returned from a ten months' tour of the foreign field, aroused enthusiasm and interest with their reports. Mrs. Roys, who was formerly a missionary in China, spoke several times, giving her firm conviction that a new day is dawning there for Christian work.

The Biennial delegates faced several questions very frankly. Although results of "The Call to Spiritual Advance" could not be tabulated in figures except as to numbers of new prayer groups and increased subscriptions to the Year Book of Prayer and to the women's magazine, *Women and Missions*, many had signed pledge

cards to give themselves more sincerely along other lines—dramatic, musical, literary, etc.—in the service of missions. And it was the conviction of every one that the societies were showing deeper consecration and renewed spiritual interest not only in their work as missionary societies, but in individual lives. This conviction was so strong that the delegates asked that The Call be continued and reported at the next Biennial. In many parts of the church, The Call has not yet been heard understandingly, and the general consensus of opinion was that its great work had scarcely begun.

The Biennial discussed frankly the race question, but without going into detail. There were a large number of Negro delegates at the gathering, and all present, white and colored, applauded loudly when Mrs. H. L. McCrorey, wife of the president of Johnson C. Smith (Negro) University, sprang to her feet and, in an impassioned speech, said that she knew no race consciousness; that always, wherever she had gone, she had found herself at one with Christians, regardless of her color or theirs. The delegates were asked to go back to their societies and advance interracial cooperation, in every way possible, with especial regard to this cooperation in the light of the missionary enterprise. A third subject considered at length was the relation of youth to missions and the important contribution of the young people to the missionary task of the Church.

The Biennial proper was opened Sunday afternoon by a communion service held in Calvary Presbyterian church. In the following days, over 200 delegates were augmented in their meeting by large groups of California women and the wives of some General Assembly commissioners who had come to San Francisco a few days early.

The culminating peak of the entire session was the dramatic presentation, "The Call and the Answer," written by Mrs. D. Everett Waid, chairman of the Call committee and a member of the Board of National Missions. This

presentation was a summary of the year's spiritual advance throughout the whole organization. The three principal characters, "The Church," "The Spirit of the Women's Missionary Organization," and "The Messenger" were taken respectively by Mrs. Lucy Lepper Shaw, associate treasurer of the Board of Foreign Missions, Miss Lucia P. Towne, editor of *Women and Missions*, and Miss Mary E. Moore, field secretary of the Board of Foreign Missions.

This first Biennial of the missionary women was not an executive body, so all actions voted were only recommendations to be passed on to the Council of Women's Committees of the two Boards. The findings committee brought in many valuable suggestions which not only served to show the trend of opinion in the Church, but which will be the basis for careful study and future action on the part of the Council of Women's Committees. Among those suggestions one of the most important was the request that a committee be appointed to study the single budget plan—a subject agitating many churches nowadays—and its effect on the financial responsibility assigned to the missionary societies. Another asked that the Council's study of causes of present unrest in the Presbyterian Church, as regards the missionary organization, be continued another year.

EDINBURGH—JERUSALEM

1910—1928

In 1910, at Edinburgh, for the first time, representatives from the Protestant churches of many nations met to study the results of their efforts to evangelize the world. It was a great experience to join such a company in singing "Jesus Shall Reign" and to listen to great pioneer missionaries and leading Oriental Christians present their work. This bringing together of those who had wrought splendidly, but separately, was the beginning of a new day in the work of foreign missions. Fellowship, and a new vision of the great task, helped

to unite those of widely differing points of view and methods.

Since 1910, there has been increasing cooperation among Christians of different denominations and of different countries. We have the boards of foreign missions cooperating in the Foreign Missions Conference, and the Foreign Missions Conference of N. A. united with similar bodies in other lands in the International Missionary Council. Each board remains free to make its own decisions, but its leaders are in close touch with leaders of other boards—each giving experience and receiving the experience of others dealing with the same problems. These shared experiences have promoted understanding and good will and strengthened all. Out of separate, unrelated, scattered efforts has come coordination of plans and, in many places, union institutions for higher education and medical work.

In 1910, on the invitation of individuals, the Edinburgh Conference was called. After eighteen years—years that have seen the World War divide nations, but during which improved methods of travel and communication have brought them as never before into the close contact of a small neighborhood—another meeting of those interested in presenting the Christian message is to take place—the meeting of the International Missionary Council at Jerusalem, March 24 to April 8, 1928.

At Edinburgh, although some missions had been at work for a century, scarcely a dozen nationals represented the Christians of the Orient. At Jerusalem in 1928, of 200 delegates, China and India will send 20 each and Japan 9, two thirds of each delegation to be nationals. Africa and Latin America will be represented. The new churches of the East, through their National Christian Councils, are regular members of the International Missionary Council and also appoint delegates to its meeting at Jerusalem.

An invitation has been issued by the chairman and secretaries of the International Missionary Council to

unite in prayer for the Jerusalem meeting. Some of the particular requests are:

1. That the meeting and all activities connected with it may contribute to the fulfillment of God's purpose; and that to this end Christ may be the center, the touchstone and the inspiration of all that is thought and written and spoken.
2. That members of the Council, all who take part in the work of preparation, the mission boards and the churches overseas may be open and ready to receive new ideas and willing to venture forth on untried ways.
3. That there may be a spirit of expectancy; and that members of the Council and all engaged in the Christian mission, recognizing the disproportion between its demands and the capacity of human resources to meet them, may give themselves increasingly to prayer.
4. That there may be given to all the desire and the power of imagination to understand and readiness to welcome truth from every quarter; that, in fellowship and mutual sharing, those from the East and the West may realize and demonstrate their vital oneness in Christ.
5. That fresh light may be gained regarding:

The Christian life and message in relation to other ways of life and thought; the principles and practice of religious education; the relation of the older Churches of Christendom to the younger Churches overseas; the Christian responsibility in regard to relations between races, industrial relations and the life of rural communities; the future of international missionary cooperation.

A more detailed statement may be found in the July number of *The International Review of Missions* and in a special leaflet available through the Foreign Missions Conference.

In order that the churches of North America may understand the purpose of the Jerusalem meeting and help by their thought and prayer, a Bulletin is being issued, the first number of which (June) is now available. Other numbers will appear in October, 1927, January, April and October, 1928. They will contain authoritative information, bibliography, etc. These Bulletins may be had from the Foreign Missions Conference, 419 Fourth Ave., New York.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 E. 22ND STREET, NEW YORK

ALL ARE ONE

Every race and every nation,
Every land beneath the sun,
Must help to swell that great array,
For all in Him are one.
And the things that make for hatreds,
And the things that make for sloth,
Fall from them as they pass the gate
To pledge their new God-troth.

—John Oxenham.

RELIGIOUS WORK DIRECTORS IN GOVERNMENT INDIAN SCHOOLS

The future of the American Indian will be determined largely by contributions of schools to the Indian youth of today. While only one third of the 349,876 Indians are minors, this one third will shape the destiny of the race as a whole. The aspirations, conceptions, and outlooks which rise in the minds of the youth of today will modify both their own course and that which they encourage for their offspring.

The total number of Indian pupils in all schools June 30, 1926, was 69,892. Of this number 37,730 were in public schools. The remainder were cared for by government and church institutions. The Government in its 208 schools provides for 26,659 students. The churches through their 86 mission schools care for 6,895. It is readily seen that of the children not in the public schools, the Government reaches the greater number.

It is unfortunate that so few people can come into contact with these student bodies. Only a dull soul would be unmoved by the sight of these young people in their assemblies. Youth, with minds awakening and powers enlarged, is mutely demanding its inherent right to opportunity and encouragement. These groups of Indian boys and girls stir one's soul with an impelling desire to help open the way and remove the many obstacles which are sure to confront

them in their endeavors to make a place for themselves.

Just here is the opportunity of religious workers in connection with these schools. The government and the school officials are disposed generally to encourage the efforts of churches to minister to the students. These boys and girls need what religion has to offer them. When school days are over and they are confronted by racial discrimination and economic exploitation from without and discouragement from within, the patience and fortitude which only a wholesome religious faith and experience can provide will enable them to keep up heart. It will also be the Christian spirit which will make for a more sympathetic understanding of the problems which must be met.

The Home Missions Council and Council of Women for Home Missions are supporting six religious workers who serve eight schools. These are all non-reservation boarding schools. The pupils are separated from their homes during the school year and often for the entire time. The training includes arts and trades as well as ordinary academic courses.

The pupils at the Theodore Roosevelt School, Ft. Apache, Arizona (enrollment 480) are young or very backward. Many of them can speak no English when they enter. Some come from tribes which have few contacts with white men. Speaking of some of the first arrivals at this school, the Religious Work Director said: "Sixty-one came from Keams Canyon and Hopi Agencies. Some could hardly speak their own tribal tongue, having spent most of their life tending their father's sheep. All were picturesquely Indian in costume and well perfumed with the odor of the sheep with which they had been so closely associated. Very few had ever

seen a white man." Two years later she wrote: "The development of the children is almost unbelievable. Instead of the unkempt, undernourished children who entered school within the last twenty-five months, we see well-dressed, nice-mannered boys and girls as intelligent looking as children in eastern states." This school is so far removed from any community where cooperation of churches and workers may be had that the Religious Work Director is greatly handicapped.

The schools at Flandreau, South Dakota (enrollment 475) and Pipestone, Minnesota (enrollment 274) are fifteen miles apart and are cared for by one Religious Work Director, who is himself an Indian. Most students in these two schools have had opportunity for contacts with white men. The Director has the advantage of being near a town in which there are several churches.

The students at Genoa, Nebraska (enrollment 512) come from more progressive tribes. They are encouraged to attend local churches. They have their own Sunday-school under the direction of school officials, as is also the case at Flandreau and Pipestone.

The situation at Sherman Institute, Riverside, California (enrollment 1,055) is unique in that a union chapel was erected under the direction of the Federation of Churches in Riverside: part of the cost was provided by constituent boards of the Councils. This chapel is used for all the religious work of the Protestant group. Fifty-nine tribes are represented in the large group of students, who come from fifteen western states.

One Religious Work Director serves the two schools at Albuquerque, (enrollment 838) and Santa Fe, New Mexico (enrollment 505). At both schools the children attend the Sunday-schools of churches in the towns near by. At Albuquerque the school carries the girls and smaller children to and from church by auto buses.

Sixty tribes are represented in Haskell Institute, Lawrence, Kansas

(enrollment 966). It is one of the outstanding government schools. While a full high school course has been given only a few years, it has turned out a great number of promising students. Many graduates are in government employ in connection with other schools; some are teaching. By providing a corps of volunteer workers it has been possible to interest a number of students from Kansas State University, which is located in Lawrence. Members of that faculty are also vitally interested and ready to cooperate. Indian students attend the city churches; the girls are furnished transportation by the school while the boys walk. The general Sunday-school is under the official direction of school authorities with whom the Director cooperates closely.

In most of the schools a general meeting for the presentation of moral and religious matters on a non-sectarian basis is held every Sunday afternoon or evening.

In all these schools the students are privileged to attend a midweek meeting one night at least, the program of which is under the direction of the religious worker. These gatherings are generally given over to some phase of religious education. Social and recreational needs are cared for. Often these are met by re-enforcement of or cooperation with the school activities or those of the churches.

This interdenominational plan is the sanest and most economical that can be followed. It avoids confusion on the campus, and makes for unity of procedure. Mutual sympathy and respect between students of different denominational ties are fostered. A people who ought to be united are saved from the bad effects sure to follow if attempts are made to provide separate denominational leaders. It is a plan that has the approval of the Government.

Gather us in; we worship only Thee;

In varied names we stretch a common hand;

In diverse forms a common soul we see;

In many ships we seek one spirit-land;
Gather us in.

—George Matheson.

NEWS FROM MANY LANDS



JAPAN-KOREA

A Tokyo Editor's Tribute

THE following statement was made recently by its editor, S. Shiba, in the *Japan Times and Mail*:

"No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture. Modern Japan may have been an apt pupil, but she has had her days of tutelage, and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. . . . We are today received to all practical purposes (except, alas! in emigration questions) as equals in the most advanced centers of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners. . . . Let us ask, then, who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple: The Christians and Christian ideas of love, humanity, justice, and propriety—therefore, Christianity. . . . In fact, it may be said without exaggeration that, if Christianity as a religion be making but a slow progress in Japan, the Christian ideas have already conquered the country."

Unrest in Japan

OLD systems of morality are being superseded in Japan but there is still some opposition to Christianity.

"Japan, like other nations, has been passing through a period of economic, social and spiritual unrest," says a recent report. "Unemployment, strained relations between labor and capital or landlord and tenant are quite the order of the day. Old systems of morality are rapidly being superseded, while the new are not yet established.

"And yet there is a tendency to look for a purer faith in which one

may find rest. Religious writings are popular and religious meetings of all kinds are being more largely attended than heretofore. The officials of the Government are deeply concerned over the prevalent social situation.

"It has been foreseen that new apologetic necessities were coming upon the church in Chosen. They are coming now in an increasing flood, both by way of Japan and China and directly from the West and from Russia. The textbooks for all schools, public and private, are standardized and their world view is sometimes anti-Christian. There is widespread Communist and Bolshevik agitation, especially among the increasing debtor class. The Nationalist frame of mind, both in its good forms and in evil, is coming in."

Woman's Progress in Japan

THE growing independence and higher standard of education of women in Japan, and their increasing participation in public life are indications of their progress toward equal suffrage. The *Tokyo Japan Advertiser* says:

"In answer to a query as to why the Universal Suffrage Act of 1925 failed to recognize the right of housewives to vote, the fear was expressed that if this right were given, it might result in domestic discord."

Meanwhile the women of Japan enjoy a much greater degree of freedom than do their sisters in other Eastern countries.

"In the towns and cities of Japan women act as conductors on all the trams and omnibuses, and occasionally a woman taxi-driver is to be seen plying her trade in the streets. Women typists and stenographers, as well as large numbers of young mes-

senger girls, are found in all the big business offices and in most government departments, while nurses, teachers, waitresses, maid-servants, and women shopkeepers and assistants are to be counted in many tens of thousands in Tokyo and elsewhere. About one million women operatives are working in factories, especially in cotton weaving and spinning while over one hundred thousand are engaged in mining. Added to all these are some six million women engaged in agricultural pursuits, working year in and year out in the evil-smelling mud of the paddy fields or employed in tea-picking or fruit-plucking."

Of special significance in the progress of Japanese women, is the ever increasing number of new fields of work being thrown open to women of the intellectual classes. Fifty years ago, it seems, the very idea of Japanese women being allowed to practise as doctors would have been laughed at as an idle dream, yet "now, in addition to some 30,000 trained nurses and midwives, there are three hundred or more women doctors."

A Revival in the Doshisha

AN IMPRESSIVE sunrise service held by hundreds of teachers and students in the Doshisha University, Kyoto, Japan, on the anniversary of the death of Neesima was referred to in the July *Review*. This seems to have been but one of many evidences of a real spiritual movement in that famous institution. Others are described as follows in the *Missionary Herald*:

One of the results of the Doshisha revival has been the approach of twenty of the most active and influential students in the non-Christian Law Department to Rev. and Mrs. Samuel C. Bartlett, (veteran American Board missionaries), for definite concentrated teaching of Christianity, avowedly with the purpose of becoming Christians if they conscientiously can. "I want to be baptized," said the leader, "but if I should do so now, I would be lying to God." Another member of this group is the grandson of a close friend of Neesima's. These students have held aloof, for the most part, from Mr. Hori's movement. A group of

500 students of the commercial department have been deeply influenced by Mr. Hori and declare that they have received the greatest blessing of all. The whole atmosphere of the college has been changed.

Trained Leaders Needed

APPEALING for an extension of the educational work of his own board, the Southern Presbyterian, in Korea, Rev. L. T. Newland writes: "The great majority of lay workers and a large percentage of the native ministry are men and women who know next to nothing of the great world of science and nothing of that world of literature that means so much to an educated man. They are workmen of tried faith and they know their Bible, but they are trying to lead a people who are intensely eager to know all there is to be known in every department, and who turn from even the gospel message when it is couched in the terms of yesterday. And, since the leaders cannot call upon these modern attainments of science and art to explain the spiritual truths of the Gospel, they are no longer popular. As a result, not because the people are not gospel-hungry, but because they have suddenly developed a taste for a new setting forth of the old, old story, which taste their leaders cannot satisfy, they are becoming harder and harder to reach. . . . Native church leaders of every grade must be educated in a strict and modern sense of that word."

Reaching Chinese in Korea

REV. A. SYDENSTRICKER, formerly a Southern Presbyterian missionary in Nanking, China, is using to good advantage the time which he is being forced to spend as a refugee in Korea. Soon after his arrival in Kwangju he made the acquaintance of several Chinese, of whom there are hundreds in that city, and now he has secured four places where he holds meetings each week. He says:

Our aim is to get the work among the Chinese on as good a basis as possible while

we are detained here; then have one or two Chinese evangelists take charge of it, with an annual visit of a missionary from China. This plan meets the hearty approval of our Korean missionary brethren. The Chinese in this part of Korea have been entirely neglected on account of difficulty of language. Very few of them have learned to speak Korean, and those that have some knowledge of the language can understand only business terminology. The Chinese here are very friendly and seem to be more open to the gospel message than they are in their own country. Of course our work among them is purely evangelistic, without any plan for other kinds of work.

CHINA AND TIBET

News from Chinese Colleges

THE reopening of Nanking University and the way in which Ginlin College is being carried on without foreign aid were reported in the August *Review*. Additional reports of the same nature have been received by Dr. A. L. Warnhuis, secretary of the International Missionary Council, some of which read: "Shantung Christian College is carrying on with a Chinese staff and with an enrollment of about 80 students. The University is also carrying on the hospital work, so that the senior year in medicine is able to continue. Dr. Nance and some of the Soochow University people have returned to Soochow. West China Union University and a majority of the schools in Szechwan Province have reopened and are carrying on with Chinese teachers and large enrollment. The buildings and equipment of Yale-in-China, in Changsha, have not been damaged or molested in any way, though the institution was closed several months ago."

Memories of Martyrs in Shansi

DURING the Boxer uprising in 1900, the largest number of Christian lives were lost in Shansi Province, where about 150 missionaries and their children and several hundred Chinese Christians were put to death. From Pingyao, an old and conservative city in Shansi, Mrs. W. F. H. Briscoe writes in *China's Millions*:

We have a good chapel, which was built as a memorial to the two children of Mr. and Mrs. A. R. Saunders who died in the Boxer uprising. Our evangelist, Mr. Uang, is the son of one of the early Christians who had three sons killed by the Boxers. Mr. Uang is an untiring worker and much beloved by the church members. Our Bible woman was brought to the Lord twenty-eight years ago by a young woman in our Mission who suffered martyrdom in 1900. We thank God for the privilege of working with the deacons of this church. Deacon Lui is over eighty. He is still very zealous in preaching the Gospel in the villages surrounding his home. He is ever ready to go out on the evangelistic tours, providing his own expenses, carrying his bedding, and doing a ten-mile walk a day.

Church Activities in Paoting

PAOTING, Chihli Province, has been one of the military centers of North China. Successive armies have taken the city and passed on. It is little wonder that city evangelistic work has been interfered with. But, according to the Presbyterian missionaries, there are encouraging new features to be recorded. A financial canvass has been inaugurated. A woman's society for charitable work is sewing for the hospitals, learning about the evil effects of liquor and opium, and planning to support a home missionary in the southern province of Yunnan. A beginning has been made in the formation of a mothers' club which should become a real force in exalting the Christian home ideals of the community. The new work of the West Suburb chapel had not progressed on account of the lack of a suitable worker, but now Paul Wang, the converted prisoner, has become the preacher. Country work has not suffered because of the war; Rev. and Mrs. W. A. Mather were in the distant country field for two months.

The Theme of Conversation

MISS M. E. HASLAM, of the China Inland Mission, writes: "It has been such a joy to go to the homes of whole families who have put away their objects of worship and put up tracts and scripture texts in their places, and have a praise service in

the rooms where heaven, earth and ancestors, to say nothing of idols, have been worshipped for so many years. There are ten whole families who have come right out for the Lord in this little place, and most of them either directly or indirectly through the sorcerer who was converted through reading a gospel portion which he purchased from Mr. Hayman some four or five years ago. The people are such simple country folk, and the one theme of conversation on the little street is JESUS."

Selling Bibles in Manchuria

DURING the past year the British and Foreign Bible Society sold 410,597 portions, Bibles, and Testaments, against 294,454 in the preceding year. There are thirty-six Chinese colporteurs and one Korean at work. The success of the Society has been due in a large measure to the position of Manchuria, which is, to a considerable extent, politically and geographically detached from the rest of China. The Soviet Government has attempted to hinder the circulation of the Scriptures in Manchuria, but has not succeeded in its purpose. Though the travelling representative of the Society (who works among the Russians in Manchuria) has met with persecution from the Soviet representatives, a large number of Russians in the country welcome the Scriptures in their own language and are glad to buy copies.

The Gospel in Central Asia

AT THE annual meeting of the China Inland Mission Miss Mildred Cable described a trip which she and certain associates had taken into Central Asia. She said: "We made the base of our operations in the city of Suchow, Kansu, the last town inside the Great Wall of China, an extraordinarily valuable point as a strategic base for missionary work. We there found, beside the Chinese population, Mongols, Tibetans, Russians and Turki, and we were able to preach the Gospel of JESUS CHRIST to all these people. From there we

made journeys over the Tibetan Border and, thanks to our band of Chinese fellow-workers, we were welcomed into Tibetan tents and among the Tibetan people. When we met Mongols we had an equally warm reception. We found hearts extraordinarily prepared for the message we had to give them. . . . We found men and women who had spent the best years of their lives in practising discipline of the body, seeking the remission of sins."

INDIA AND SIAM

A Moslem Convert's Testimony

AN AUSTRALIAN representative of the Church Missionary Society writes from Multan, in the Punjab, of a recent convert from Islam named Samuel: "He went out on an evangelistic tour lasting eleven days, during which he sold more gospels than any of the other four workers, three of whom had each had over fifteen years' experience in that work. He walked on an average eleven miles a day, and always wore a smile. . . . In the town where he had gone to school some acquaintances took him into the bazaar for a discussion. A *maulvi* seated among them remarked, 'Was your father a fool living a Moslem all his life, and your relatives—and of them all you only are wise?' Samuel simply explained that as a Moslem his faith had been in Mohammed who confessed that he was a sinner. As a Christian he believed that Jesus Christ has given us salvation, and was able to give it because He was the Sinless One. Mohammed could never do that."

The God Under the Stones

MRS. F. O. CONSER writes from Sangli, Western India: "A festival gives but added opportunity for reminding the people of the utter uselessness of their idols; so, while the sacred snake is being painted on the house wall during one festival, and little clay idols being installed in the home during another, we sit on a log or a stone or the edge of the verandah and show the women of the home a

better Way and many a one nods her head and says, 'It is all true. What can the idols do for us?' An interesting incident happened the other day in this connection. Passing through a village, followed by a friendly crowd, we stopped at a small wayside altar, the god being represented by four flat stones decorated with red paint. We said, 'There is no god here. These are only stones.' 'Oh,' said a man, 'the god is underneath.' We promptly lifted one of the stones to discover beneath it three large, hibernating frogs, whereupon a great laugh went up from the crowd, in which we all joined."

"Killing by Purdah Gas"

THIS expression was used in a remarkable speech on the status of Moslem women delivered by Mrs. R. S. Hossein at the Bengal Women's Educational Conference. Mrs. Hossein referred to the "utter neglect, indifference and ungenerous behavior" of Mohammedans to their women-folk. "I find," she said, "that Mohammedans are anxious to sacrifice their lives in the name of Islam, or for insult to a broken stone of a mosque, but our sisters within the purdah are slowly dying a painless death due to purdah gas. . . . There has been a great stir in different Hindu societies for the uplift of their women, who were hitherto shut up in the zenana. In this respect the Madras women have made a great advance. This year Madras has elected a woman as Deputy President of its Provincial Council. Recently, a woman in Rangoon has been called to the bar. The name of the Parsee woman barrister, Miss Sorabji, is known to you all. But what about Mohammedan women? They are still where they were!" Mrs Hossein concluded her speech by giving statistics on illiteracy in India.

Jesus the "Avatar" for India

THE Christian Literature Society for India have planned, under the editorship of Dr. A. J. Appasamy, a

series of Indian studies, wherein Christianity will be approached from the Indian viewpoint; and an examination made of the fundamentals of Christianity. The first of these was by Dr. Appasamy himself. "Christianity as *Bhakti Marga*"—a study of the Johannine doctrine of love—was an attempt to expound the inner meaning of the Gospel and Epistles of St. John in the light of Indian *bhakti* thought. The second of the series has now appeared under the arresting title, "Jesus the Avatar." The author of the book is Mr. V. Chakkarai, formerly editor of *The Christian Patriot*, of Madras. The book is, in the author's own words, the outcome of a recognition "that the religious genius of India must form the background of Indian Christianity." It is a deliberate attempt to examine the doctrine of the divinity of Christ in the light of Indian religious thought. It is an attempt to interpret in the language of Indian philosophy the Church's experience of the person Jesus with the aid of the author's own experience of His power and presence and on the basis of the author's own devotion to Him.

Organizing Christian Villages

THE Presbyterian Church of New Zealand is at work in the Punjab, and Rev. J. L. Gray writes: "In the last few years hundreds of the outcastes in our district have been baptized. . . . We have now Christians in probably fifty villages. Our problem is how to provide for their needs. In at least a dozen of the villages the shrine has been levelled to the ground. That is a final test of the sincerity of the community in its desire to become Christian. We are feeling increasingly that any work among these villagers must follow the lines of their own Indian organization. Thus we are seeking to find men who will act as the headmen or *chaudris* of the Christian community. It is one of our most important tasks, in which we have as yet only made a beginning, to look out men of

leadership and of trust to discharge this duty. Our idea is to train them for the eldership, and by their help to establish small community churches in these centers. Recently there has been quite a wave of persecution of the outcaste Christians by Hindu and Moslem landholders."

Serious Situation in Ceylon

THE Ceylon and India General Mission, an English society which has branches in both the United States and Canada, reports: "In Ceylon intensified Buddhist opposition, such as missionaries of forty years' experience in the island have never previously encountered, continues. The slogan of this new movement is, 'Every Buddhist child in a Buddhist school,' and the means employed to accomplish this end are both subtle and cruel. The very existence of practically all Christian educational institutions is at stake, and the authorities are powerless to help. Our missionaries are staying their hearts upon the word, 'The battle is not yours but God's.'"

Siamese King Advises Boy Scouts

KING PRACHATIPOK of Siam is president of the national Boy Scout movement. The *Times* of Bangkok describes as "a fatherly talk" an address recently made by the King to the Boy Scouts of that city, and says of it: "Each boy was exhorted to keep high the standard of the national ideals, to respect the national faith, to be friendly and helpful to his neighbors, and to fit himself to play a man's part later in life. Bodily fitness should be aimed at as well as mental. In that connection the king went on to condemn roundly the consumption of alcohol by young persons, and said that even in the case of adults it was of doubtful value. Again, a cigarette is truly a small matter, but for the sake of their bodily strength smoking is a habit to be avoided by young people. It was better, therefore. His Majesty said, to wait till they had reached the age

of eighteen before smoking. The scout had to set an example."

THE NEAR EAST

Religious Changes in Turkey

MANY indications not only of the Westernization of Turkey but also of the drift of the present Turkish Government away from Islam have been reported from time to time in the *Review*. Word has recently come of a government ruling against the *hajas*—superstitious, fanatical priests, doctors, and fortune tellers, who lived upon the credulity of the country people of Turkey. Visiting these men, or hanging bits of cloth upon certain trees growing in supposedly sacred spots, has been prohibited by Kemal Pasha. Any priest now must be a graduate of a theological school before he can practice his profession. Another change is thus described in a report from Constantinople to the *New York Times*:

The Government has come to a decision that there are too many mosques in Turkey, involving an expensive upkeep, and intends to convert all of the surplus religious buildings into public schools. Only the large and important mosques will be maintained for the purpose of worship. Since the creation of the Republic all mosques and religious foundations have become state property.

Varied Activities in Beirut

STUART DODGE JESSUP writes from Syria: "An attempt to tell of the personnel and varied activities of Beirut station would produce something of the effect of a kaleidoscope, if I read off the names of foreign and national workers, with a glimpse of their work in churches, preaching centers, Christian Endeavor societies, Sunday-schools, public reading rooms, the Press, the *Neshra* (religious weekly paper), treasury and banking department, Hamlin Memorial Sanatorium, and our eight schools and their thousand students. . . . Sunday morning, the compound and churchyard present an inspiring sight as the hundreds of people gather for various services. Preaching is carried on in four languages: Arabic, Armenian,

Turkish and English. The church and Memorial Hall each have to do duty twice every morning; the total number of those who attend must often be close to 2,000 and, except in the hottest summer months, rarely falls below 1,500. Church services are held on Sunday in four other points in the city."

Students at Baalbek

THE eighth annual Christian Students Conference at Baalbek, Syria, April 20-24, was attended by five of the older orphans in the care of Near East Relief at Antilyas. They brought back glowing accounts and have been spreading its message to other groups of boys and girls in their vicinity. The conferences are similar to the religious institutes in America, adapted to the needs of the Near East. Among the eighty-two delegates who attended were Americans, Syrians, Palestinians, Iraqians, Armenians, Abyssinians, a German, a Moslem Egyptian and a Tanganyikan. Most of them are of that small favored group that has found a way to an education and are now in one of the high schools or colleges of their countries.

One Near East Relief orphan who attended reported as follows:

All my personal benefits received at the conference may be summed up in my new vision of Jesus' way of life. In the first place, the body is *not* the enemy of the spirit, but it is the temple of God and hence good and sacred. Secondly, Jesus would not, under any circumstances, prevent any one from the study of science-truth, for fear of its irreligious influence. Thirdly, I came to realize that mutual confidence, lowliness, readiness to serve and greater appreciation of spiritual rather than material things can alone bring about cooperation in the life of nations as individuals and as members of the family of nations.

Heroes of the Faith

A YOUNG *mullah* (Moslem teacher) in Kermanshah, openly declared the superiority of the Sermon on the Mount to the Koran and was banished from the country. He has now found his way to another city to continue his witness for Christ. One village

convert was flogged almost to death on a false charge, but he has not given up his new faith. Another was threatened with arrest and punishment for circulating Christian literature, but he bravely brought out some of the strongest apologetics for Christianity and read all night to his accusers till they became most friendly. Another convert moved to Senneh, the capital of Kurdistan, and in that fanatical city dared to preach in the name of Christ before the door of the mosque; a storm of opposition arose and he was repeatedly warned to turn back to Islam or he would be torn to pieces, but he is still holding on in the face of such threats.

Colporteurs Attacked in Nejjf

TWO cities in Iraq, Kerbela and Nejjf, are as holy as Mecca to Shi'ah Moslems. In these two strongholds of Islam no missionary has settled, and but seldom have they been visited by missionaries. Bible Society colporteurs, however, have sold many books in spite of great opposition. The experience in Nejjf of two of these devoted men is thus told by one of them in *The Bible and the World*:

After prayer together we went into the bazaar, and almost immediately the people began to say, "These infidels have come again with their books," and they cursed us freely. Soon we met a *sayyid* and he said, "O infidels, did we not say to you last year not to come here again to pollute our holy city and to lead Muslims astray? To us your death is lawful and we will let you understand this by beating and cursing you." We spoke gently in reply, and by careful conduct managed to work quietly throughout the day. The next day a crowd gathered and began to strike us with stones and sticks, happily driving us in the direction of the police-station. The police came out and saved us from their hands.

AFRICA

Proofs Sent by Aeroplane

ARTHUR T. UPSON, Director of the Nile Mission Press, made a striking address at the annual meeting, in the course of which he said: "The Nile Mission Press is modern to the last degree without being modern-

ist—if you can distinguish between the two. If there is a new invention we can have, we have it. I am proud of being modern, and send my proofs by aeroplane, which is being up-to-date. We move with the times. In other words, the slogan for 1928, is to be 'Old message; new methods. New methods, old message.' . . . The Press is printing a good deal of Persian; some seven or eight tracts have already been done in that language. Instead of sending our letters down the Red Sea, and over the mountains we send them by air mail. The Committee have approved in principle that we should do some work on the Persian Gulf, but we have not the man, nor the funds."

Opportunities in Algiers

MISS I. LILIAS TROTTER, in an earnest appeal for men recruits for Algiers, writes thus of the opportunities which await them: "It would have seemed a dream a few years ago to see things that we see now—the readiness to listen, to buy our books and to weigh evidence, even a cry of utter dissatisfaction let out now and then over their dead creed and its dead prophet; better still is the rumor of knots of secret inquirers gathering to read together the Scriptures and any Christian literature that comes their way. . . . They are of all kinds, these natives, and therefore needing men of all kinds to deal with them. Even in the tiny handful of men converts around us in the Algiers Mission Band we have types as widely divergent as a young fellow from the mountains out west, who has given up in despair his labored plodding over the alphabet, on to the last recruits, well read student-lads from the south. But the making of Christ's workmen is in them all."

Abyssinian Frontiers Mission

DR. TOM LAMBIE, formerly of the United Presbyterian Mission in Abyssinia, whose connection with this new organization was referred to in the June *Review*, writes: "The

urgency of this work is great for two reasons, the first being that the Mohammedans are increasing in power in these neglected areas, and having something which seems on the surface to be superior to what these tree-worshipping or devil-worshipping people possess, are having a good measure of success. The second reason is that these areas are still the prey of the slave-raider and gun-runner, and because they are thus isolated and far from government they have become the refuge of all sorts of sin and wrongdoing, that nothing in the world can clean up but the Gospel of Jesus Christ. A chain of mission stations along these frontiers would do more to stop the slave-raiding and kindred evils than an act of Parliament. This is not my opinion alone, but it is concurred in by every British official I have spoken to in the country."

Bible Students in the Congo

REPORTS from several sources of the interest which Congo Christians are taking in Bible study are summarized in the *Congo Mission News*. In one station a card printed in French and Kiluba is used, which gives daily Bible readings for the year. The missionary in charge, Dr. Hoyte, points out that all read the indicated portion each day, and each Christian has a notebook in which he copies down the verse that strikes him most in the day's reading. Weekly all meet together to read and study that day's portion, and Dr. Hoyte looks through their notebooks and comments on the quotations. From Mutoto comes the report of a contest in Scripture recitation. The boy who won first place recited 677 verses. The one who did second best recited for an hour and three minutes, doing 564 verses. The third boy recited 392 verses.

Transformed Malagasy Women

THAT there is no land in which the Gospel has so changed the status of women as in Madagascar is

the opinion of Miss Margaret Gale, of the London Missionary Society, who says that the women are the backbone of the Malagasy Church. By contrast she thus describes their condition as heathen: "The woman is the slave of her husband, one of several, and very little more important than the oxen. As long as she can work, he will support her, but when she can work no longer, she is cast aside as a useless garment. She is driven out then, and just goes from village to village fighting for the refuse with the village dogs, and finally lies down and dies with no one to pity or help."

Miss Gale thus summarizes the story:

The word "*without*" might be written across the life of the heathen Malagasy woman—girlhood without innocence; womanhood without honor; marriage without love; motherhood without joy; sorrow without a Burden Bearer; sickness without succor; death without hope of a beyond.

EUROPE

Sunday Amusements in England

IN ORDER to test the feelings of its constituency on this question the *Manchester Evening News* issued voting papers in a recent number, and in addition provided the cinemas (moving picture houses) and the churches of the city with copies of the voting-sheet. The questions submitted ran: (1) Are you in favor of Sunday games in public parks at times not interfering with the hours of divine worship? (2) Are you in favor of the opening of cinemas on Sunday after the hours of divine worship? In filling up his sheet every voter had to give his name and address, otherwise his paper was disqualified. Nearly a quarter of a million papers were sent in. They produced this surprising result: after deducting spoilt papers, out of upwards of 235,000 votes cast, only 37,609 were in favor of Sunday games, and 30,028 in favor of the opening cinemas. That is to say, the voting was more than five to one against Sunday games and nearly

seven to one against Sunday cinemas. The *Evening News* confesses to much surprise at the overwhelming majority in favor of the maintenance of the English Sunday, and contends that municipal councils ought not to ignore the strong sentiment to which the vote gives evidence, and that advocates of the introduction of the continental Sunday will now know that the voice of the people is against them. It is believed that a similar sentiment to that expressed in Manchester prevails in other parts of the country.—*The New Outlook*.

Scottish Churches to Unite

THE union of the Church of Scotland and the United Free Church of Scotland, which was referred to in the February REVIEW, has now been voted by the Assemblies of the two bodies, though the *Christian World* (London) predicts that about one sixth of the United Free Church will break away, and probably retain the name of the United Free Church. The church formed by the union will bear the historic name of the Church of Scotland. During the discussion it was stated that the United Original Secession Church had been considering the matter, and had found the position now reached by the Church of Scotland one which had entirely satisfied the claims on which it had hitherto kept apart from that church, and that probably it would be prepared to join in the united church.

One of the principal arguments for union presented to the Assembly of the United Free Church of Scotland is thus summarized:

A redistribution of forces is needed to avoid overlapping in some districts, and on the other hand to provide for the religious needs of some of the teeming centers of population in the industrial areas. Some rather striking figures were given in this connection. Some districts in the north, where the population had diminished in the last twenty-five years by something like forty per cent, still retained the same number of churches, and those very sparsely attended, whereas in West Fife and other parts the population had multiplied four times in the same period, yet no new churches had been built.

Irish Colportage Association

THIS organization of the General Assembly of the Presbyterian Church in Ireland reports "a year of remarkable success." The report continues: "While we rejoice in the work of spreading healthy literature, especially the Scriptures, throughout Ireland in Protestant and Roman Catholic homes alike, yet our great task is the circulation of the Word of God among our Roman Catholic fellow-countrymen, and never had we greater reason for thanksgiving than at the present time. During the year 52,520 Roman Catholic homes were visited, 18,352 for the first time; and in these 25,800 sales were made, of which 14,772 were Scriptures in whole or part. In these homes visited our colporteurs held 17,000 religious conversations, read the Scriptures in 5,759, and prayed in 486. The unanimous testimony of our agents is that the people are more accessible than two years ago."

Church Membership in Germany

WHILE the number of German church members has increased during the last fifteen years, the percentage of the population professing religion has dropped. According to an official report compiled from the last census, the adherents of the two principal religions in 1925 represented only 96.5 per cent of the population of 62,400,000, against 98.3 per cent in 1910. In the opinion of a correspondent of the *New York Times*, who gives these figures, the decrease is due to the fact that many Protestants and Catholics have renounced connection with religious bodies in order to escape the payment of the mandatory church taxes. The movement is especially strong in Berlin, where the number of people not belonging to any church increased from 63,000 in 1910 to 353,000 in 1925. Growth of the so-called Free Thinkers is still more pronounced in Saxony, where their number jumped from 4,000 to 272,000, an increase of more than 4,000 per cent.

The total number of communicants at the time of the census was about 40,000,000 Protestants, 20,000,000 Catholics and 564,000 Jews.

Amusements in Germany

SUPPLEMENTING the recent law suppressing obscene and trashy books the Reichstag is now considering a similar decree to protect youth from danger to morals through drama, dancing and other amusements.

The measure prohibits persons under eighteen years of age attending dances or amateur shows in their own home, if the shows are judged to be detrimental to their moral well-being and the police are authorized to disregard the old idea that a man's home is his castle and enter it if they deem such action necessary.

Y. M. C. A. Teaches Russians by Mail

SEVEN thousand Russians in all parts of the world are enrolled with the mail correspondence courses offered by the Russian Young Men's Christian Association through its Paris headquarters. Young Russian exiles, to the number of 438, have received diplomas for correspondence courses and are now established in business. Twelve Russian teachers handle the lessons. Some of their pupils are in America. A number are with the French Foreign Legion, and are continuing their studies while on war duty.

Athens School of Religion

THE graduates and former students of the School of Religion at Athens are now working in every country bordering the Eastern Mediterranean. One is in Kessab, Syria, serving a community of seven churches; another is teacher of Bible in the Samokov Girls' Gymnasium, Bulgaria; others are filling the following positions: director of community-religious work at Sliven, Bulgaria; the faculty of the American College, Salonika; work among the Russians in Lyons, France; Y. M.

C. A. work for the boys of Constantinople; associate pastor of the Camp Church, Aleppo, Syria; director of Young People's work in refugee camps; pastor of two churches at Bitias in the vicinity of ancient Antioch, Syria; pastor of church of Cairo, Egypt; women in three of the five Refugee Settlements in and about Athens; supervisor of playground activities and giving Bible lessons among the Greek boys.

ERNEST PYE, *President.*

LATIN AMERICA

Chilean Women Help Prisoners

THE humanitarian department of the Chilean League of Presbyterian Women visits the penitentiary in Santiago carrying sandwiches and religious tracts. Gospel meetings are held for the convicts who, from behind their bars, receive bread, tracts and gospel message with equal eagerness and gratitude. Some members of the league have adopted each one a different convict. She tries to keep in touch with him in every way by visiting him in the prison, and talking to him of his people, writing him letters, telling him of the love and forgiveness which Christ offers to us all, sending him clothes and if by chance his term expires and he is released inviting him to the church and doing all she can in every way to lend him a helping hand.

Zealous Venezuelan Christians

SOME new Presbyterian missionaries in Venezuela write as follows of the impression made upon them by the national Christian workers: "It is not an easy life which they live, but their influence for good is far greater than their numbers. Their honesty and reliability make them sought after for many lines of work. Their evangelistic spirit spreads the Word wherever they go. The chauffeur who drove us to visit a neighboring mission the other day, not knowing us, inquired of one of the group if she were a believer in Christ. Such is their willingness in daily life

to bear testimony to their faith. Senor Mendoza and his wife have recently opened work in a new village. With a smile, that bespeaks much for the future, he tells how they are barred from every home in the village, and how the people run when they have to pass his house. But they are not discouraged and know that it is only a matter of time until doors will begin to open."

Soldiers in Chile Transformed

IN THE opinion of William M. Strong, who writes from the city of Concepcion, Chile is open to the Gospel as it never has been before. He says: "The new dictator has taken away the salaries of the chaplains of the regiments and jails. We have a glorious opportunity to preach the Gospel in these places. The writer has had the blessed privilege of preaching the straight Gospel to regiment after regiment ordered to attend the service by the commanding officer in charge, and several times we have been accorded the privilege of placing in the hands of each man a copy of the Gospel of St. John." Mr. Strong tells this incident:

The other day a group of officers were talking together of the *evangelistas* in Chile. One man, a colonel of an artillery regiment, spoke up and said: "I wish to say one thing right here, and that is that a while ago we had a man come down the coast into our band, and he began to attend the Protestant chapel in the town. Soon he began to bring other companions to the same place. Then a wonderful thing began to happen. Formerly our punishment sheets were full, but the influence of the religious meetings in the little chapel emptied our guard house, and the punishment sheets cleaned up. Anyway, I shall do all in my power for these people that are helping our soldiers."

Mexican Law Defines a Minister

A REPRESENTATIVE of the Southern Presbyterian Church writes from Zitacuaro, Mexico: "The religious laws have been liberalized in one important particular. To exercise the ministry one must be a Mexican by birth, but article eight of the regulations states 'that for the

effects of this law it is considered that a person exercises the functions of a minister of a creed when he executes acts which the rulers of each religious organization reserve to especially determined persons, invested with priestly character.' In the Presbyterian Church, for example, practically the only acts reserved to the ordained minister are officiating in the sacraments, performing the marriage ceremony, and serving as pastor of a church. The pulpit is open to laymen. Therefore in the application of this law, while strictly ministerial functions must be reserved to the Mexican brethren, a great deal of liberty is allowed the foreigner in the public presentation of the Gospel message, and very little restriction is felt."

NORTH AMERICA

Interdenominational Evangelism

REPRESENTATIVES in the field of evangelism, of various bodies in the Federal Council's Commission met at Northfield, Mass., June 22-24, and agreed to promote the following general program of Evangelism for the season September 1927 to June 1928.

The churches of Canada, the Y. M. C. A., the Y. W. C. A. and other organizations are invited to join in this plan of work for the church year.

"Many churches and related bodies are planning to give special attention to a careful study of the Life of our Lord Jesus Christ during the next three years in memory of the corresponding three years of His public ministry approximately nineteen centuries ago. This is a favorable opportunity to call upon all people to give themselves with renewed consecration to the study of His life and with wholehearted determination to bring the knowledge of our Lord and His saving grace to multitudes that know Him not, and to learn how His way of life may become operative in all the areas of human relationships in our modern world."

The representatives believe the work of the church year should be planned well in advance and should have in it two major movements.

(1) A fall program with a church rally, and a program of activities continuing through the fall months with special emphasis on church attendance, care of absentees, church publicity, and membership enlistment.

(2) A pre-Easter or Lenten program beginning early in the new year and including:

1. A careful cultivation of the devotional life of the people.
2. A definite program of religious instruction by the pastor for the young.
3. The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

Pastors are urged to consider their peculiar responsibility for the religious training of their young people in catechetical classes and to enlist and train consecrated laymen and laywomen as witnesses for Christ.

Losses in Church Membership

DR. H. K. CARROLL, acting as secretary of a special committee, has brought before representatives of the principal denominations in the United States statistics which show that in thirteen communions with a grand total of 15,160,170 members, the losses aggregate 268,065. As the total of evangelical membership is upward of 29,000,000, the total yearly loss, if other communions besides the thirteen were included, would approximate about 500,000. Dr. Carroll offers as explanations of this state of affairs, first, the extensive pruning of church rolls which has been going on, "growing out of the large migration of families and individuals from communities in one part of the country to communities in other parts. The letter system, intended to move membership from one church to another, is evidently failing of its purpose. Moreover, members seem to have less regard for the obligations of church membership than ever before, and if they take letters at all, fail even to present them to the pastors of the churches to whom they are addressed. Even a few weeks of neglect in

church attendance breeds a habit of staying at home, so letters are not presented, and individuals and families in a little while are lost to church worship and church support and church activity."

Board Claims No Indemnity

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. has given out the following statement with regard to the possibility of claim by the American Government for indemnity from the Government of China in connection with the death by violence of the Rev. John E. Williams, D.D., at Nanking, China.

Inasmuch as Dr. Williams was a regularly appointed missionary of the Presbyterian Board of Foreign Missions, and as the Board and the enterprise which it represents would be indirectly affected by any claim for indemnity on account of his death, we call attention to the historic policy of the Board regarding this question. The Presbyterian Board of Foreign Missions has never requested nor accepted indemnity for the death of any missionary, and it is fully convinced that, in the case of Dr. Williams, it should adhere to this long-established practice. The Board has in mind not only those essential principles which inhere in the motive and aim of missionary service, but also the welfare of the Christian cause in the place where violence occurs, especially as experience shows that indemnities are usually collected from innocent people in the local community.

Students and the Y. M. C. A.

SINCE the Y. M. C. A. at its national convention in 1924 adopted a new constitution, which increased the powers of state committees and secretaries with reference to student work, there has been increasing friction between the Student Department and the organization as a whole. This culminated in the resignation of the National Student Committee and its General Secretary, David R. Porter. A committee appointed to study the situation made several recommendations, the chief of which provided for the establishment of "a division of National Student Work on a parity with the Home, Personnel, and Foreign Divisions and sustaining the

same relations to the General Board and the National Council." These recommendations have been unanimously adopted by the General Board of the National Council, and the resignations referred to have been withdrawn. The plan must yet be confirmed by the National Council of Student Associations at its annual meeting in September, and by the Y. M. C. A. National Council at its meeting in October. Dr. John R. Mott sees in the present situation "an inspiring opportunity of binding the Student Movement more closely than ever to the Association Brotherhood and making it a vastly greater power within the Association at home and abroad."

GENERAL

World Friendships for Boys

THE International Y. M. C. A. Congress, held at Helsingfors, Finland, last year, gave an unusually large place to boys. The program for promoting friendship among the boys of the world, carried on largely under the leadership of John A. Van Dis, has this year had new features, in which the group of twenty-one American boys, representing all parts of the United States, have been privileged to share. For five days early in July an international camp for older boys was held in the Royal Forest of Windsor Castle, England, in which boys from about twenty countries were the guests of His Majesty, King George. From July 10th to 17th the first international Y. M. C. A. athletic championship contest was conducted in Copenhagen, under the patronage of the King of Denmark. For several days during August the boys were in camp near Budapest.

Tenth World's S. S. Convention

THIS gathering is to meet in Los Angeles July 11th to 18th, 1928. Only twice before has there been a convention of this kind held in the United States. The second was held in St. Louis in 1893 and the sixth in Washington, D. C., in 1910. London,

England, entertained this assemblage twice, first in 1889 and second in 1898. Other world conventions for Sunday-school workers were held as follows: Jerusalem, 1904; Rome, 1907; Zurich, 1913; Tokyo, 1920 and Glasgow, 1924. Invitations have come from South America, South Africa, Australia, Egypt, Asia and Europe

for future conventions. Fifty-four nations were represented at the last World's Sunday School Convention held in Glasgow, 1924, and a larger number will be in attendance at Los Angeles. Committees are now at work building the program and securing delegations from the nations of every continent.

Answers to Questions on Page 699

1. Francis Xavier, the Jesuit missionary, who landed at Kagoshima on August 15, 1549.
2. About 230 years.
3. Commodore Matthew Calbraith Perry of the United States Navy, brother of Commodore Oliver Hazard Perry, the hero of Lake Erie.
4. "Before Jehovah's Awful Throne," sung to the tune "Old Hundred."
5. The Rev. John Liggins and the Rev. Channing Moore Williams (afterwards Bishop) of the Protestant Episcopal Church, both of whom arrived some weeks before July 4, 1859, when Japan was officially open to foreigners.
6. Warnings to the Japanese not to become Christians and to Christians "not to be so bold as to come to Japan so long as the sun warms the earth."
7. March 10, 1872, in Yokohama.
8. Dr. James Curtis Hepburn, first missionary of the Presbyterian Church to Japan and also first medical missionary to Japan.
9. Dr. Guido Verbeek, pioneer missionary of the Reformed Church in America.
10. Dr. Samuel Robbins Brown, pioneer missionary of the Reformed Church in America.
11. The *jinricksha* or "man-power-cart" now used universally in Japan and, to some extent, throughout the Orient.
12. After accumulating for more than forty years, it was used to send Dr. Samuel Crosby Greene, first missionary of the American Board (Congregational) to Japan.
13. Captain Bickel was an evangelist of the American Baptist Missionary Society who toured among the islands of the Inland Sea in *Fukuin Maru* and preached the Gospel to the island folk.
14. The Rev. Paul Kanamori, the Japanese evangelist.
15. Dr. Joseph Hardy Neesima, founder and first president of the Doshisha, the Christian college of the American Board at Kyoto.
16. Chosen.
17. Dr. John Ross, missionary of the United Presbyterian Church of Scotland to Manchuria.
18. The Hon. Horace N. Allen, M.D., first resident missionary to Korea and afterwards United States minister to Korea.
19. Dr. Horace Grant Underwood, missionary of the Presbyterian Church to Korea and brother of Mr. John T. Underwood of the Underwood Typewriter Company.
20. The winning of one or more souls to Christ.

THE MISSIONARY LIBRARY

Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

Chinese Altars to the Unknown God. John C. DeKorne. Illus. 139 pp. \$1.40. Grand Rapids, Mich. 1926.

This little book is the outgrowth of missionary experience in China and of fairly extensive reading. The material is rearranged and augmented from that given in a series of lectures delivered at Calvin College and Theological Seminary during November, 1925 and March 1926. It is not a fresh contribution to our knowledge of the religions of China, but rather attempts to put in popular form what is already available elsewhere. The purpose is missionary—to show the proper approach of the Christian who would seek to win to his faith the adherents of these other religions.

On the whole the attitude of the volume is sympathetic to the religions described. The author endeavors to see the good as well as the bad in the older systems of China. He is clear, however, that "in Christ dwelleth the fullness of the Godhead bodily, that Jesus Christ is the Light of the world and its only Light." The book has some serious imperfections. It is vague in its description of Taoism. Its author seems unaware that Lao Tze may never have existed and tells the story of the visit of Confucius to him as though it were certainly authentic. Nothing, moreover, is said of Islam in China. In trying to prove the uniqueness and finality of the Christ revelation the author confines himself chiefly to the claims of the Bible for itself and for Christ, a procedure which he would scarcely permit in another religion. He would not for example, accept as conclusive the testimony of the Koran as to the place of Islam. The book has a delightful style and on the whole is not

unfitted for the purpose for which it was written.—K. S. L.

Echoes and Memories. Bramwell Booth. Frontispiece, vii, 223 pp. \$2.00. New York. 1925.

While this is not a biography of the author's famous father and mother, they are brought into the record in a very telling way. There is nothing about the Salvation Army since Bramwell Booth became its leader, but we see here the development of that great force for righteousness as it came into being on English soil, under General and Mrs. William Booth. Any who have known only its record in America will be interested in the reasons for certain peculiarities of its doctrine and discipline, the Army's position as regards the Sacraments which has often proved a strong objection to it, and the large use of women in its ministry.

But aside from the Army itself General Bramwell Booth came into close contact with scores of the leading men of affairs and of the ecclesiastical and literary world of the past half century, of whose interesting personalities he gives an intimate inside view. It is gratifying to have a satisfactory explanation of William Stead and General Booth himself in the once famous abduction suit, an explanation which removes every vestige of blame from these two men in their efforts to expose one of the greatest evils of the British metropolis.

The chapters upon "Signs and Wonders," "The Founder and the Bishops," "Stories of the Army's Treasury," "Glimpses of Statesmen," and the illuminating biographical chapter "Purely Personal," are es-

pecially interesting. The whole volume is one of the best expositions of the Salvation Army that we have seen, and for interest does not fall far short of Harold Begbie's biography of the Founder. Criticisms give way to profound respect and heartfelt godspeeds are elicited instead of condemnation. It is to be hoped that General Bramwell Booth will some day write a volume narrating the history of the Army under his own direction, and especially with reference to its foreign missionary development.—H. P. B.

Buddhism and Buddhists in Japan. Robert Cornell Armstrong. 144 pp. \$1.25. New York. 1927.

This attractive volume is the fourth of the "World's Living Religions Series" projected by the Board of Missionary Preparation in North America. The writer is well known to those interested in Japan and has to his credit several volumes dealing with the religion, education and history of modern Japan.

He sketches with rapid strokes the history of Buddhism in Japan, describes the temples, symbols and priests, and discusses the other worldliness and the emphasis on moral betterment. Then follow interesting chapters on the philosophical sects, social ideals, practical sects, and finally the Christian appeal.

The book is a readable, accurate and informing contribution to modern apologetics. The writer gives what a modern Japanese would say about Buddhism. He does not attempt to uncover the weak spots of this great religion. The good points are clearly set forth. At the same time the fundamental differences between Buddhism and Christianity are discussed. He shows that Christianity starts with a personal God and an individual person and finds salvation in the right relation between them. Buddhism, in spite of its theistic developments, cannot quite escape the consequences of an impersonal world ground.—L. A. H.

Christ and Money. Hugh A. Martin. 110 pp. \$1.00. New York.

This is a thoughtful study in five chapters. The first, "The Value of Money," shows that only that is truly owned which is transmitted from its material form and appropriated by the soul itself. As to the teaching of Jesus in relation to money, there are two erroneous attitudes to avoid: that of glorifying poverty as such, and that of treating Jesus' positions as counsels of perfection and hence impracticable. It is not the amount of one's money but the use made of it that matters. "The Rights of Property" chapter is a temperate but fearless laying bare of the evils involved in the amassing of wealth in the hands of the few. Private property is recognized by society—not in virtue of a right inherent in the individual, but because it is an institution which is believed to be for the good of society as a whole. "It is hard to find any justification for a system which allows great fortunes to pile up generation after generation."

The author believes that "The Acquisitive Motive" is of greater service than is generally supposed. "Discovery and invention would cease unless men rose above the love of money."

"Personal Expenditure" is the real test to determine whether one's view of money is truly Christian. There are too many who, as Joseph Parker put it, "compound with God for a guinea when they owe Him their lives." In acquiring, no less than in disposing of possessions, all must ring true to Christ's high conception of stewardship.

D. M. MCC.

NEW BOOKS

A Study of World Evangelization. David Jenks. 168 pp. 4s. Student Christian Movement. London, 1926.

The Early Spread of Christianity in India. A. Mingana. 82 pp. 2s. Longmans. London, 1926.

An Outline Introduction to the History of Religions. Theodore H. Robinson. 244 pp. 5s. Oxford University Press. London, 1926.